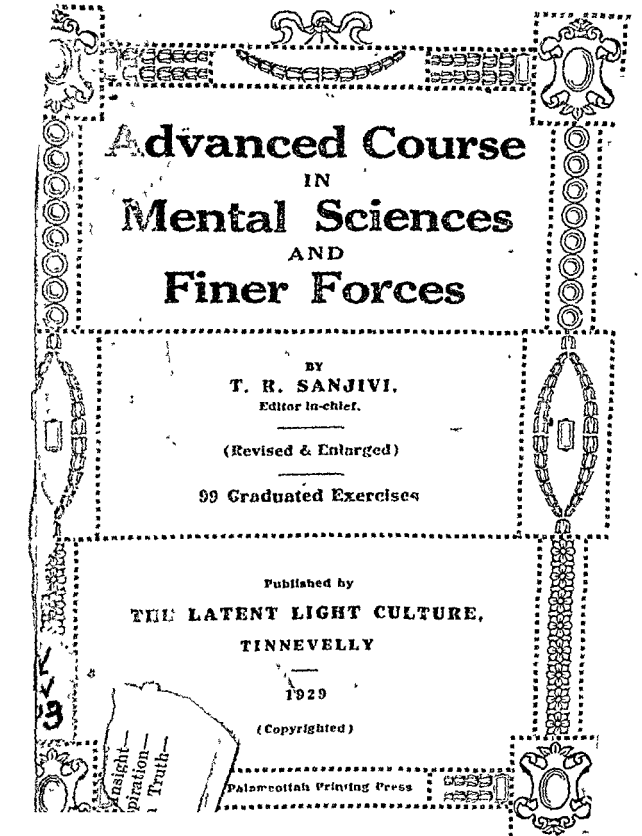


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Advanced Course IN Mental Sciences AND Finer Forces

BY
T. R. SANJIVI.
Editor in-chief.

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Cal Purity—General Suggestions—Serve Always God our King.

Bloch in his great book on Modern War furthers this view. He has given us a diagram showing where wounds inflicted are slight, where severe, where fatal. The diagram presents the appearance of three beings one inside the other last being innermost, in Man.

The Hindus have known this and more, long ago; with the Pranamayakosa, was 12 angulas (approximate 12 inches) larger in diameter than the ninety-six angulas of the physical body (sharira). Every one is ninety-six 'angulas' high, i.e., each one's angula was $1/96$ of his height, and around each one there was the Pranamaya extension of 12 angulas.

This Pranamaya Kosa (its substance is called Prana, short) is visible not only to all sensitives, mediums or persons peculiarly trained or gifted but also to others. It is enough to look at the subject, says Kilner, through a lens formed of a very flat dish containing an alcoholic solution of Dicyanin (a coal tar derivative) which makes the retina sensitive to the ultra violet rays, and the Prana (aura the westerners call this)—becomes visible to 95% of persons of normal vision.

THE RELATION BETWEEN PRANA AND THE PHYSICAL BODY (SHARIRA) has been very carelessly expressed by westerners. According to the Hindus the physical body is an aggregation of atoms around the Prana; the latter interpenetrating the physical body permeating it utterly, and controlling all parts of the physical body.

It is commonly supposed that there is in each of us a reservoir as it were containing a supply of energy. This energy is said to be derived from the food we eat, the air we breathe and to be therefore strictly limited in amount. When our expenditure is excessive our supply of energy runs low and we consequently suffer from a feeling of fatigue. Such is the theory of the physicist.

In contrast with this view there have been men, even in the west, who have held that the chief cause of fatigue is not exhaustion but stagnation. The way to power is not to harbour our resources and store up our strength by inactivity but to find the way to tap the resources of power at our disposal so that they may flood our life and fill it with energy.

Several of the greatest psychologists and in particular those clinical psychologists who have had to deal with the actual diseases of men, have tended towards the view that the source of power is to be regarded as some impulse that works through us and is not of our own making. We are mere receptacles but channels of energy (Prana).

The Hindu view of Prana is that it is a force that eats up, destroys things, or rather destroys the appearance of things. In scientific parlance, oxidation in the universe is a constant, unceasing and unvarying factor. Prana moving when free at the rate of 184,000 miles a second impinges on all things attacking them, continually modifying them.

'LIFE', 'EARTH LIFE' for man is essentially a succession of nerve pulses of actions and reactions between sentient self and external world through the medium of physical organism. Each such interaction consists of impulse travelling inwards from without and an answer impulse travelling outwards from within.

These impulses which western science are transmitted by the nerves at a certain rate depending on certain physical properties of the transmitting substance, which rate however, normally about 3000 centimetres a second. Thus effect the human body is a clog on the prana reducing rate of vibration from 184,000 miles a second to 3000 centimetres a second. Kundalini (whose rate is 184,000 miles a second) virtually sleeps coiled around itself, in the sub-circuited organism, says the Hindu.

which occupies the upper, front, middle and back portion of the skull; (b) the Cerebellum, or little brain, which occupies the lower and back part of the skull; and (c) the Medulla Oblongata, which is the broadened and extended upper portion of the spinal cord, located in front of and before the Cerebellum.

THE CEREBRUM—The Cerebrum, or great brain, is composed of two halves, these being connected by a broad band of white substance. Each half, or hemisphere, is composed of a centre of white brain substance surrounded by a border of gray brain substance. The anterior portions of these brain-hemispheres are the centres of voluntary motion, and of intelligence; the individual convolutions constitute separate and distinct centres of activity, and in certain of their number are found localized centres controlling various physical movements, as, for instance, the movements of the face, mouth, tongue, ear, eyelids, hand, foot, neck, etc. The Hindus call it Sahasrara.

THE CEREBELLUM—The Cerebellum, or 'little brain', is about one-seventh of the size of the Cerebrum or great brain. Its interior is composed of white brain substance, and its exterior into two hemispheres. The white centre of this 'little brain' assumes the form of a miniature tree, with tiny leaves, twigs, branches, and trunk—this being known as the 'arbor vitae' or tree of life, asvastha. The cerebellum is concerned with the power of certain forms of motion, and is also believed to perform certain important functions in connection with the sexual organism.

THE MEDULLA OBLONGATA. The Medulla Oblongata is the extended and broadened upper end of the spinal cord—that portion of the spinal cord which extends and projects into the skull. Its substance is practically identical with that of the spinal cord, with its white and gray matter, but the strands of its cord just before it enters the brain have a different arrangement from that of the spinal cord proper. In the Medulla Oblongata are located the great ganglionic

centres which govern the processes of respiration, swallowing, vomiting, etc.

THE SPINAL CORD—The Spinal cord, or spinal marrow, fills the channel or canal of the vertebral column—the latter being known as the spine or 'backbone'. It is a long cord or cable of nerve substance, from which in turn emerge smaller special nerves extending to all parts of the body, from whence they carry sense-reports to the brain, and to where they carry the motor-impulses from the brain—some nerves being sensory nerves and others motor nerves.

THE SPINAL CORD is a cylinder slightly flattened from before backward. In the cervical region it is enlarged where the nerves forming the brachial plexus come off, while opposite the lower thoracic vertebrae the lumbar enlargement marks off the region where the lumbar sacral nerves are derived. These liken it to the Veena (the father of the violin). Opposite the second lumbar vertebrae the cylindrical cord becomes pointed and forms the Padma the conus medullaris from the apex of which a glistening membranous thread runs down among the nerves which form the cauda equina and after blending with the termination of the dual sheath is attached to the base of the coccyx (connecting with the Kundalini in Iuscka's gland).

THE SYMPATHETIC NERVOUS SYSTEM.—The sympathetic nervous system is composed of a double row of ganglia (i.e. masses of nerve substance containing nerve cells) on each side of the spinal column Ida and Pingala, and of other ganglia distributed over various parts of the body, principally the head, neck, chest and abdomen. These ganglia, or nerve masses, are connected with each other by nerve filaments, and are also connected to the Cerebro-spinal system by means of connective nerve-links. From these various ganglia emerge nerve-fibres which extend to the organs of the body, to the blood-vessels, etc. At various points these nerves meet together and form plexi, or plexuses. The sympathetic nervous system controls the processes of digestion, respiration, circulation, etc., in fact, practically all of the vital processes.

THE SOLAR PLEXUS.—The Solar Plexus, sometimes called the Abdominal Brain, is one of the chief plexuses or plexi of the Sympathetic system. It is located in the upper part of the abdomen below the stomach, in front of the aorta or great artery, and in front of the pillars of the diaphragm. Its place of location is popularly known as 'the pit of the stomach', i.e. that position in a line with the point where the ribs begin to separate and spread to either side of the body. Some of the filaments of the Solar Plexus accompany the aorta, or great artery, and reach the stomach, spleen, pancreas, liver, and other organs—but not the lungs.

The Solar Plexus is composed of a mass of nerve-substance, and constitutes a great net-work of nerve-fibres. It is composed of both white and gray nervous substance, similar to that of the brain. It receives and distributes nerve-impulses and currents to the organs located in the abdominal cavity, and also supplies energy to the main organs of nutrition, assimilation, etc. It is the great power-house, or storage battery, of vital force or physical energy, and upon it are dependent the elemental and basic vital activities.

Over this dual nervous-system the Cerebro-Spinal System and the Sympathetic System flows the subtle current which Western Science knows only as Nerve-Force or Nervous Energy.

Man is thus endowed with a dual nervous system the cerebral and sympathetic, over the former of which says science presides the brain the organ of the objective mind which controls the voluntary movements of the body, and over the latter of which presides the mental organism of the Subjective mind, which can at times invade the domain of the cerebral system as in trance or when the body is in imminent peril. The life forces presided over by the subjective mind persist independently of the will or volition of the mind acting through the cerebro-spinal nervous system, though the nerve connections between the two systems enable the objective mind to work via the subjective mind, as in Yoga.

Hyper-activity of the sympathetic system results in an overflow of its current, acetylcholin, resulting in the precipitation of pitta, while hyper-activity of the cerebral system results in an overflow of adrenalin resulting in the precipitation of vata, while, constantly, as a by-product of Prana on these precipitations results uric acid (kapha) which again on oxidation becomes first urea, next carbonic acid gas and water, returning thus to the world external to man.

Our hoary teachings mention two 'functions' called Ida and Pingala the existence of which may be detected by the flow of the breath from out of the nostrils. If the flow of the breath out is from the right nostril then it is said the Pingala functions preponderatingly; when the flow is from the left nostril the Ida is known to function, when from both nostrils or when in the rare case of no flow of the breath in life the SUSHUMNA is said to function. These functions are normally involuntary but it is the aim of Yoga to unify them, to control them, to get beyond them. In the Ida group of functions are the flow of adrenalin, elimination, repair of waste, the emanation from the pituitary gland, etc., in the Pingala group are, the flow of acetylcholin the secretion from the thyroid glands, the use of energy, the emanation from the solar plexus, etc. A detailed study of these functions would swell the present work into many volumes and such study is not essential to the subject at hand.

YOGIS (Practitioners of Yoga) concern themselves only with the Sushumna, not with the 'sushumna' function but with the channel of that name, the 'cavity' (guha) that extends from the coccygeal gland at the base of the coccyx in the spinal cord to the crown of the head (Moordhni).

Beginning with the coccygeal gland, which too is styled the 'Mooladhara' the very fine channel of the Sushumna passes through the 'glistening' membranous thread running down from the bottom (apex of the inverted cone) of the conus medullaris (manipurala) and passes along the central canal (vajra) in the Chitra canal around which the spinal cord is built up.

The cavity of the spinal cord opens out into the Fourth Ventricle into which leads the Sushumna; thence its very fine canal passes along the corpora quadrigemina to the third ventricle and from the roof of the third ventricle (with which again the Pituitary gland and Pineal gland communicate) Sushumna passes into the Fifth Ventricle and thence into the top layer of the cerebrum, just below the crown of the head (Dvadasanta). The cavity is very, very fine and its existence beyond the third ventricle, is unknown to western science; it is called Shankhini here.

Just as there are seven important plexuses in the sympathetic system there are seven master chakras (centers of force) in the cerebro-spinal nervous system, governing the plexuses:—

Master-chakras governing	Plexuses (Adharas)
1. Cerebrum. (Sahasrara)	. Cavernous
2. Fifth Ventricle (Vasudeva) (Dvadasanta)	. Pharyngeal
3. Pineal gland (Achyuta)	. Laryngeal.
4. Third Ventricle (Guha)	... Cardiac.
5. Pituitary Body (Ajna)	. Epigastric.
6. Corpora quadrigemina: (Sringataka)	Prostatic.
7. Fourth Ventricle: (Vishuddhi)	. Sacral.

These master chakras are related to nerve 'centers' in the spinal cord (Sushumna, rather) which have their corresponding centers in Pranamaya Kosa (the soul, if you please) and these centers of Prana are also called Mooladhara, Svadhistana, Manipooraka, Anahata, Vishudhi, Agnya. These centers are inter-related both to the plexuses and chakras via the spinal cord and the mind.

The Pineal gland, says western science, is a rounded oblong body from 3 to 4 lines long, of a deep reddish grey (after death) connected with the posterior part of the 3rd ventricle of the brain. It is attached to its base by two thin medullary cords which diverge towards the optic Thalami. These latter are the organs for the reception and condensation of the most sensitive and sensorial incitations from the

periphery of the Pranamaya Kosa (body plus the Pranic envelope). The two bands of the optic thalami unite on the median line where they become the peduncles of the Pineal gland.

Of the function of the pineal gland, western science is entirely in the dark. Descartes guessed it to be the seat of the thinking principle, but they have not guessed beyond that concept. With the Hindus the pineal gland is the 3rd eye, the Achhyuta, the chief organ of spirituality, the seat of genius, the Magical sesame that uttered by the purified thought of the Yogin opens the vistas of infinitude. This 3rd eye is independent of the brain, once functionally active in most men, it has now to be awakened, opened as can be the case by the currents of nerve Pranic vibration set up from the plexus governing the coccygeal gland (Kundalini).

The Pituitary gland (the Agnya chakra of the Hindus) consists of two lobes different in origin and structure, the posterior lobe is developed as a hollow outgrowth from the part of the embryonic brain connected with the 3rd ventricle. The anterior lobe is developed as an invagination of the stomodaeum, i.e., from the ectoderm of the buccal cavity. But it soon loses its connection with this cavity as the upper end enlarges and the stalk atrophies.

It is also known that the pituitary body's neural lobe contains a nerve center which governs the functional activity of the thyroid the chief organ of metabolism in the human body, that gigantism (over-growth) is connected with the hyper-activity of the pituitary secretions. Not much more is known to western science.

But the Hindus assert that there is a passage, an objective passage, groove or tube (rather) from the pituitary body to the pineal gland, along the 3rd ventricle and the Shankhini passage ends in a tiny hole in the roof of the palate. The Taittiriya say that this hole is the Inara Yoni, the Poorva marga of the Sushumna. According to the Hindus, Guha the cavity of the 3rd ventricle connects with the spinal canal, the Sushumna proper, just as it connects

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with the mouth via the tiny hole in the roof of the palate where the tube from the 3rd ventricle along the Pituitary Body ends. For our purposes it is necessary to know of these master-chakras, specially the Pineal gland and Pituitary Body; it is necessary to know that there is a secretion constantly flowing from the third ventricle via pituitary body into the stomach via the hole afore-said, and this secretion has been termed Amrita; it is not saliva but that exudation that mixes up with the exudation from the uvula (Lambika). You can sense it, taste it, but it is nevertheless not entirely a physical secretion.

By this constant exudation, hunger arises and the body grows older, for it is the waste of life, the diversion of that energy that otherwise utilised contributes to the splendour of the form, Ojas, the latter splendour is called. This exudation of Amrita (elixir of life) is from the force or catalyst that makes the body somehow or other repair its waste and continue on to do so. And it would if conserved or rather regulated, do so indefinitely.

Ojas. The purest form of energy attained by a constant practice of continence and purity is called 'Ojas'. All the forces that are working in the body, in their highest form, become Ojas. This is only a process of transformation. The same force which is working out, as electricity or magnetism, will become inner force, the same forces that are working as muscular energy will become transformed into Ojas.

SEX-ENERGY. That part of the human energy which is expressed as sex-energy when checked and controlled easily becomes changed into Ojas. This is why so much stress is laid on celibacy in Hata Yoga.

There is, moreover, an intimate connection and correspondence between the kundalini manifested in the basic and lower adhara or centre and the essential reproductive energy.

THE SUSHUMNA

Most teachers have so far only dealt generally with the Sushumna as the central, the innermost cavity (chitra) or

canal of the spinal cord and as extending from the coccygeal gland through the membranous thread, along the spinal cord into the brain; from the 3rd ventricle leading out during life down via the pituitary body into the larynx (throat). Similarly does the Sushumna go upwards from the Pineal gland into the fifth ventricle, thence to the cerebrum, from whence it finds in Trance, Death, or Yoga a way out via the Brahma Dvara (Hole in the crown of the Head); the path is called Shankhini.

But what is never publicly mentioned is that the Sushumna proper (extending from the 4th ventricle to the conus medullaris) is during life full of matter in the state of Akasa; what is never publicly repeated is that the soul the Adamantine carbon star, (vajra satva) that is life, always functions in the sushumna, that this Vajra Satva called also Jiva is perceivable, (Gita XIII.24) by an effort of Yoga. During normal waking states the jiva functions in the Sushumna between the Manipura and Anahata chakras, during dreams it gets below the Manipura, during deep sleep to the Svadhishtana. Per contra, in Yoga, the Jiva mounts upward to the Anahata and in advanced practice rising up to the Vishudhi (the fourth ventricle), the world is not recognised as anything more than a dream or appearance. Progressing upwards, the Jiva passes up into the pineal gland region whence in the state of Turyatita, Ineffable Bliss, it is freed from the physical body (voluntarily).

Like mercury in the thermometer, the Jiva (life) (Hamsa or Swan of life the Hindus call it) floats in the 'mercury' of Akasic matter that fills up the Sushumna, from above the Manipura (spine opposite the navel).

The very important point hinted at is that there is a barrier in the Sushumna canal just below the Manipura and the barrier is called Argala or Brahma Granthi. This barrier effectively bottles up the 'Pundalini' in the coccygeal gland separating it from Jiva above the manipura and the efforts to break the barrier round the circuitous way of the general nervous system leads to the rhythm that is imposed on the body and finds expression in the shape of

Respiration, circulation of the blood, etc. The effort of Yoga is to break through the barrier.

THE KUNDALINI. In the lowest nerve-centre, the 'Muladhara' there is an energy called Kundalini. It is said by people who do not understand or do not mention the whole truth that when the Kundalini awakes, it tries to force a passage through the Sushumna, and as it rises step by step the closed lotuses therein turn their faces upwards and as they expand and raise their petals, as it were, layer after layer of the mind opens up and all the different visions and wonderful powers come to the practitioner; that when it reaches Sahasrara or the thousand petalled lotus in the brain, the practitioner is perfectly detached from body and mind; the soul finds itself free, that when Sushumna opens and Kundalini rises we go beyond the senses, our minds become super-sensuous, super-conscious—we pass beyond even the intellect to a state where reasoning cannot reach.

Volumes of similar information are to be found in Tantric literature on the Kundalini, it is very hard for the student to discover the essentials of the teachings. For the term Kundalini is applied to the functions of the coccygeal (Luschka's) gland, to the thread joining the coccyx with the conus medullaris (opposite the navil) in the spinal cord, as well as to the vibration set up in the Sushumna by the 'exercise' of Luschka's gland, (Akunchanam).

Therefore, we need not bother ourselves with what the Kundalini is; it is enough to know that for all our purposes of Yoga, the Kundalini is the Ardhamatra, the Half-syllable of the Mantra Aum; exercise and use of the Aum is provocation of the Kundalini and the provocation in its culmination leads to the barrier in the Sushumna being 'broken' through. The end is a feeling of bliss, ineffable that has no words to describe it—it is the union of Lord Shiva and Lady Sakti in the ecstasy of love, in the Lotus of the thousand petals (Sahasrara) says the poetic language of the Tantric bards.

GHATA YOGA**Purification of the Nadis**

It is all well to recognise that the abnormal and highly sensitive type of mind which we call Yogic does frequently produce strange modifications of the physical organism with which it is linked. It is likely enough that where nerves and organs suffer under a stress to which they have not become adapted, a 'spirit' more highly organised than its bodily home should be able to impose strange conditions on the flesh. There is danger therefore along the path.

SEXUAL PURITY IS ESSENTIAL — And the chief danger lies in the inter-relation between the Pineal gland and the sexual organs. Exercises of Yoga provoke both the pineal gland and sexual gland secretions, especially they intensify the latter. Tension, during Yoga, is very great in the sexual region and if very great care is not exercised in closing up all ways in which life energy is wasted, madness and death result. Celibacy, bodily purity, the Yogin takes precautions to keep. Purity of the body is necessary if purity of the mind is to be gained in its extended Hindu sense.

CLEANSING The body, says the Hindu, is a temple, the temple of the Holy Ghost. If of that temple you make a pig sty, muddling yourself with wine and women, you cannot surely perform therein the Mass of the Graal. Purify yourself, therefore; cleanse yourself first, before you attempt to make the Prana work more efficiently.

How can you cleanse the subtle Pranamaya body by physical means, you would ask? The Hindu says you can do so via the breath, via the respiration:—You can oxidise, yourself, and your impurities, driving them out as carbonic acid, osenise yourself, convert all the carbon in your body into (Vajrasatva) 'diamond', and thus make continuous oxidation or waste impossible in your body. The following table of correspondences would be useful in study. (cf. Blava-sky's Secret Doctrine).



Elements

A.—HYDROGEN: the lightest of all gases; it burns in oxygen giving off the most intense heat and enters largely into organic compounds.

U.—NITROGEN: the vehicle with which oxygen is mixed to adapt the latter for respiration—an earth born cement or sponge carrying the breath of life. It is not soluble in anything mentionable.

M.—CARBON: The fuel par excellence the basis of all organism.

N.—OXYGEN: corresponding to Prana pervades these three. It is the supporter of combustion, the active chemical element in organic life.

RESPIRATION. The formation of carbon dioxide is one of the most general processes in living tissues and due to the continual action of Prana, which action results in oxidation; thus vital energy wastes the bodily tissues by acting on them.

Orthodox science claims that the destruction of a certain amount of organic matter brings into being a certain amount of life; we hold on the contrary that the manifestation or expenditure of a certain amount of life wastes or displaces a certain amount of matter. All that science has shown is that a certain amount of organic tissue changes and a certain amount of life are present at the same time; it has not been proved that the one creates the other, there is only coincidence and not causation.

Correspondences in the body

KAMA: the animal desire that burns us fiercely during life.

CHAYA. the inert vehicle or form over which the body is moulded; disintegrates shortly after death of the body.

STHULA the gross matter of the body, the gross moulded by Prana over the chaya. It is being continually oxidised by Prana.

PRANA corresponds to pure Air which if dissociated alchemically would yield the spirit of life and its elixir.

RESPIRATION in man is that function of the body by which there takes place an absorption of oxygen from the air into the system with an accompanying elimination of carbon dioxide. The latter process can and does take place independently of the taking up of oxygen. Oxygen introduced into the lungs by muscular movement diffuses into the pulmonary blood and is somehow, conveyed to the systematic capillaries whence it diffuses into the lymph and tissues; here it enters and forms part of some complex compound which subsequently yields carbon dioxide as a disintegration product—Carbon Dioxide, diffuses from the lymph into the blood, thence going to the lungs somehow diffuses into the air. The series of changes in this function are not yet fully understood by western science.

As to the causes of the passage of oxygen and carbonic acid through the walls of the capillaries of the general circulation they are still in the dark. The walls of the lungs are capable of standing a pressure of over ten atmospheres (150 lbs. to the sq. inch); the theory of diffusion is found to be unstable, and all that can be said is that the passage of the gases is under the control of the nervous system, of Prana.

In the cell it is the cell nucleus that is the essential respiratory or oxidising organ. It is possible that we have two groups of oxidising catalysers in the tissues; first those of the type of peroxides which are possibly present in the protoplasm, second, substances which can act indefinitely as oxydases and are found in the nucleus, thirdly Haemoglobin which is capable of binding and setting free oxygen indefinitely but is not capable of transferring its oxygen to disoxidisable substances and hence does not act as an oxydase. Every tissue, every cell, every portion of our body breathes and the oxidations occur in the cells themselves.

This is tantamount to the ancient Hindu teaching that the breath is the spirit, and makes up the Pranamaya (Kosa) body. Breath is not merely the inhalation of oxygen and exhalation of carbonic acid gas; it is the pulsation of the Prana from the universe outside man to the Pranamaya (Kosa)

that interpenetrates the physical body. This tenet governs the Hindu Yogi practices of Pranayama and is based on the fact that the Breath is a Habit, a Rhythm imposed on human life which rhythm can be modified or suppressed. We must forget that we are dealing with the lungs with which we have nothing to do, at all, in practices of Pranayama.

RHYTHMIC BREATHING—Rhythm i.e., measured motion or movement according to measured time is present in the activities of everything in the universe.

Our aim is, now, to establish a rhythmic motion of Prana with the object of applying the Prana in certain directions, or else to awaken, arouse, and direct the Kundalini.

The rhythmic measure is determined, not by seconds of time, but by the pulse-beats of the particular individual. The pulse rate is the same all over the body—into the neck, the head, even the coverings of the brain, but the circulation in the brain itself is correspondent to not the heart pulsation but the breathing rate. There is a definite connection between consciousness and the breathing rhythm.

EXERCISE 1.

Establish your average pulse rate. Forget all about second minute, etc. Let your mind gradually catch the rhythm, beat or rate of throbbing, until you establish that rate in your mind as you would that of a ticking of a clock.

Get yourself calm and relaxed and then place your fingers on your pulse—on your wrist on the thumb side. Then count one, two, three, four, five, six, in unison with pulse beats. Practise this for several minutes at a time till you acquire the necessary rhythm.

It is only when you have established this 'rhythm' you can take up the following —

NADI CLEANSER —The following exercise is called a Nadi-cleanser, as its practice refreshes, invibrates and

purifies. This may be taken up before (at the) beginning of any general practice of breathing exercises.

LXERCISE 2.

Sitting in an easy and comfortable, erect Asana or posture; (2) Inhale a full breath through both nostrils, employing six pulse-units of measurement; (3) Retain the breath for three pulse-units; (4) Shaping your lips as if you were about to whistle, force the air slowly through the small opening with considerable vigour, employing six pulse-units for the process; (5) Hold out the breath for three pulse units; (6) Then repeat the exercise from the beginning; (7) Repeat the entire exercise seven times, then discontinue and rest for a few moments before proceeding to any further breathing exercise.

NADI-INVIGORATOR.—There is still another which is called the Nadi-invigorator, and is practised at the conclusion of each sitting for the purpose of rhythmic breathing.

EXERCISE .

(1) Stand erect, with shoulders thrown back, chest expanded and head and neck held straight—legs and knees stiff; (2) Inhale a full breath, employing six pulse units for the purpose; (3) retaining the breath for three pulse units, perform the Invigorating Arm Movement which is given below, and which you must learn and practise before you employ it in this breathing exercise, (4) Exhale the breath, employing six pulse units in doing so, (5) Hold out the breath for three pulse units, (6) Again inhale for six pulse units; (7) Repeat the entire exercise seven times and then rest before undertaking another breathing exercise.

The Invigorating Arm Movement, which forms the third element of the above exercise is as follows —

EXERCISE 4.

Extend your arms directly in front of you, at full length from the shoulders—do not hold them rigid or stiff, but let them be relaxed as much as possible in this position.

Slowly draw your hands to your shoulders, contracting the arm-muscles as you do so, so that when the fists reach the shoulders the arms will be quite taut and rigid. The entire movement should occupy three pulse-units so as to correspond with the period of the held-in-breath.

Meditation on certain centres and the regulation, control and direction of the Prana to those centres develop certain powers.

“Personal Magnetism” is one of the powers thus developed.

Generation, rather more correctly absorption and distribution of nerve force, is done by a systematized method of breathing, by Rhythmic Breathing

EXERCISE 5.

ALTERNATE NOSTRIL BREATHING.—Place the forefinger of the right hand on the chin and the lower part of the face—the tip of the finger first pressing close the one nostril, and then the other. It is not necessary to use the thumb for this purpose—it is far better to move the finger slightly to one side or the other, the ‘crotch’ of the thumb resting easily upon the chin.

Then assume an easy, comfortable Asana, or seat, care being taken to hold the spinal column straight and erect—not bent forward as in leaning to the front, nor bent or inclined to either side. Then begin the exercise with a deep exhalation, or breathing out. Then press your forefinger against your ‘right’ nostril, thus closing it to the inflow of air, and inhale deeply through the left nostril. Then exhale through the right nostril, then holding out the breath for a moment or so, and then inhaling through the ‘right’ nostril. Then exhale through the ‘left’ nostril, hold out the breath for a moment or so, and then inhale through the left nostril. Continue this alternate use of the nostrils for a few minutes only, and then discontinue the exercise for a time.

EXERCISE 6.

HOW TO TAKE A FULL BREATH—Stand erect, easily and naturally with hands hanging loosely by the sides. Then breathe through the nostrils a slow full breath. At the beginning let the air fill the lower part of the lungs. This is accomplished by your pressing down and out on the abdomen by means of the diaphragm of flat muscle which separates the chest cavity from the abdominal cavity.

Then secondly fill the middle part of the lungs by pushing out (from inside) the lower ribs and by pushing forward the chest, then third and last, fill the upper part of the lungs including the small cavities very high up. This last form of breathing is performed by slightly raising the chest and lifting up the collar bone.

Then hold the breath a second or two and then exhale slowly, naturally and fully until the lungs are completely emptied.

Join the above together, gradually in one continuous movement one after the other in an unbroken chain and not in a series of distinct separate jerky movements.

Another Practice EXERCISE 7.

With your hands on the knees and your head straight, take in a breath in measured time inwards and concentrate the whole of your thought on that breath as it flows into your lungs, cutting away all other thoughts that may arise at the time, then exhale the breath still keeping your thought fixed on it. Do this for some ten minutes or quarter of an hour, and mark down in your diary the number of 'breaks' or any result. The whole of this practice must be performed rhythmically and harmoniously.

CAUTION—You must observe the following principles very carefully in the practice.

1. Never hurry, proceed leisurely, take your time; never practise if you are not inclined.

2. Always exhale first through the nostril which you intend using first in the breathing.

3. The units of inhalation should be constant and the units of the holding out and the holding in of the breath should be equal to each other, but only one half of inhalation or exhalation. That is, inhale six units, hold in three units, exhale six units, hold out three units (matras).

4. Do the exercise only a few minutes each time. Do neither overture nor overdo. If you feel giddy stop the exercise. This difficulty will wear off in a short time. "As lions, elephants, tigers are gradually tamed, so also the breath when rightly managed comes under control, else it kills the practitioner" says sage Shandilya

5. In filling the lungs do not strain by taking more air than you can hold in.

Before beginning any practice of control of the breath (life) rhythm, the Hindu Yogis advise thorough cleansing of the physical body by enemas (vasti) and stomach-vomits (Dhouti) and by the Nadi-cleanser practice mentioned above. Daily enemas are not necessary or advised but the defects of the seditariness acquired during Yogic training require abstention from intoxicants, from rich viands, require milk diet, require celibacy, and the avoidance of all irritation (inclusive of anger and worry). It would for the time be enough that the anal hole be kept lubricated by castor oil to get rid of the excessive heat generated in early stages of Yoga. Sitting in the Utkatasana (i.e., squatting, resting on the toes, the heels off the ground and buttocks resting on the heels), a Hata Yogi can give himself a natural enema by sitting in water and drawing it through the anus. The sphincter muscles are opened and shut and suction is established, by taking Apana up.

As regards stomach-vomits, very many Yogis advise at the start that every morn, about ten to twenty glasses of lukewarm water be drunk and vomitted in the usual manner by putting the fingers into the buccal cavity. This practice is somewhat weakening, and it is advised to take in after the vomit one half ounce of ghee (fresh) together with one half ounce of sugar-candy and not to drink any liquid till after breakfast.

EXERCISE 8.

Yogis prescribe four kinds of breathing rhythms:—

Surya-Bhedi: Seated in the posture of siddha or sukha Asana, inhale by the right nostril slowly, till the breath tingles the pores of the hair and the tips of the nails. Sidha is the posture you are accustomed to: Sukha the comfortable posture.

Be careful, for constrained air will unless controlled, rend you, cause leprosy in you.

Then slowly by the left nostril exhale very slowly as directed; very, very slowly—when you hold in the breath.

Hold in the breath till, in time, perspiration oozes out from the nails and pores of the hairs. This would of course not be at the start, but this is the limit of the sphere of the surya practice which cures vata (rheumatism) and diseases of the precipitation group, cephalalgia is removed; corrysa is cured, and the worms in the frontal sinuses are expelled.

EXERCISE 9.

Ujjayi:—By this exercise the Yogi enhances his personal beauty. Assume the posture called sukhasana, render the two nostril passages free by the first breathings (kumbhaka); inhale through both the nostrils, fill the stomach and throat with the inspired air, suspend the breath and then exhale slowly through the left nostril. He that practises this gets rid of pulmonary cardiac and dropsical diseases and cures all diseases in himself dependant on deficient inhalation of oxygen.

EXERCISE 10.

SITKARA:—Exhale through both nostrils after yawning (which latter is a deep and prolonged inspiration); inhale through the mouth with the two rows of teeth in contact producing the sound of C C .C.C ,suspend the breath and then exhale through both the nostrils. This practice increases the vigour and beauty of the body, it removes hunger and

thirst, indolence and sleep, and augments the non-irritability of the bodily system. By this practice the Yogi becomes a cold blooded, independent being.

EXERCISE 11.

SITALI:—Apply the tip of the tongue to the soft palate (uvula); inhale along with and by the tongue and soft palate, suspend the breath and exhale slowly through both nostrils after relaxing the whole system. By the uninterrupted practice of this Kumbhaka for the period of one month, a Yogi is said to acquire great tenacity of life and power to repair the effects of injury to himself. He becomes proof against all sorts of inflammation and fever. Later, he becomes endowed with the power of casting off his skin and of enduring the privation of water and food.

A diet of milk and ghee is advised and large quantities of water have to be imbibed.

The sitali practice is an imitation of the respiration of the snakes and requires preferably that the tongue should be rendered longer and more pliable as in the Lambika Yoga (referred to in later pages herein).

EXERCISE 12.

Bhastrika. This is the substitute for physical exercise for the Yogi. Placing the left foot on the right thigh, and the right foot upon the left thigh, straighten the neck and back, make the palms of the hands rest upon the knees, shut the mouth and exhale forcibly through both nostrils. Next ~~exhale and inhale quickly until fatigued~~ ^{inhale through the right nostril, fill the abdomen with the inhaled air,} suspend the breath and exhale through the left nostril; and next inhale through the left nostril, suspend the breath and exhale through the right nostril.

CAUTIONS—a. During training celibacy is absolutely essential—if a regular course is to be gone through.

b. The exercises should be done very carefully and breathing slowly (except during Bhastri).

c. Whenever the breath is held in, draw up the sphincter-muscles (as in Akunchana) as long as the breath is held in.

d. Whenever you exhale (Rechaka) exhale as if you intend the breath to pass through the tiny hole in the roof of the palate, and straight through the crown of the head, up—always exhale very very slowly.

e. Before exhalation is begun, draw up the abdomen making the intestines go upward pressing on the spine opposite the navel (Oadhyana).

f. When inhalation is over and the breath is to be held in, exercise the two side muscles that make the thorax (lung) close. This is difficult to get at, but there is a knack of doing it.

An alternative method of this last practice is to turn the tongue back into the gullet and keep it till exhalation is to begin. This is called Khechari. The effect of these exercises is to rub out or break open the barrier (Argala) at the Conus medullaris, so that the Kundalini may vibrate freely through the Sushumna.

EXERCISE 13.

A NEW AND CURIOUS PRACTICE FOR DEADENING PAIN—In 1875 Dr. A. Hewson made a favourable report of his experiences with it to the International Medical Congress, and at a subsequent meeting of the Philadelphia County Medical Society several papers were read on the subject, and much discussion followed. In using this method, the operator merely requests the patient to breathe rapidly making about one hundred respirations per minute, ending in rapid fuffing expirations. At the end of from two to five minutes an entire or partial absence of pain results for half a minute or more, and during that time teeth may be drawn or incision made. The patient may be in any position, but that recommended is lying down or distraction of the patient's attention. When the rapid breathing is first begun the patient may feel some exhilaration; following this comes a sensation of fulness in the head or dizziness. The face is

at first flushed and afterwards pale or even bluish, the heart beat rather feebly and fast but the sense of touch is not affected, nor is consciousness lost. The effect is produced more readily in females than in males and in middle aged more easily than in the old, children can hardly be made to breathe properly. It is denied that there is any possible danger. Several minor operations other than dental ones have been successfully made by this method, and it is claimed that in dentistry, surgery and obstetrics it may supplement the common anaesthetics. Dr. Hewson's explanation is that rapid breathing diminishes the oxygenation of the blood, and that the resultant excess of carbonic acid temporarily poisons the nerve centres. Dr. Bonwill gives several explanations, one being the specific effect of carbonic acid, another the diversion of will force produced by rapid voluntary muscular action and third the damming up in the brain, due to the excessive amount of air passing into the lungs. The Record is not satisfied with the theories but considers it well proved that pain may be deadened by the method, which it commends to the profession for the experimental determination of its precise value.

And if it be well proved that about one hundred respirations per minute ending in rapid puffing expirations can successfully deaden pain, then why should not a varied mode of inhaling oxygen be productive of other and still more extraordinary results, yet unknown to science, but awaiting her future discoveries?

EXERCISE 14.

HOW TO HEAT YOURSELF —The possibility of carrying about with one the means of counteracting a tendency to become chilled and a stock of available fuel with which to keep warm does not seem to be recognised by the average man. One may by proper breathing keep up a comfortable temperature or throw-off chillness in any degree. This has been proved and established by abundant experiments. Almost every one may be exposed to cold at times when there is no opportunity to prepare for it and when there is no cause to desire extra warm clothing. In such cases it is only necessary to keep up deep and rapid breathing. Rapid

breathing furnishes fuel by means of which all waste matter of the system is consumed, the blood is purified, the tissues supplied with necessary material and the entire body rapidly returns to a healthy condition.

PHYSICAL TRAINING:—Before attempting the higher mental state of Personal Magnetism we will take you through a systematic physical training for the acquisition of this power in your selves.

By establishing the rhythm and through the process of breathing you have stored in you a nerve force. Distributing it from its store throughout the physical organism-human body—is our next purpose.

EXERCISE 15.

PROTECTIVE AURA:—Thought waves or mental currents of other persons may at times disturb you. You can by following the rhythmic psychological breathing create and maintain a protective aura around yourself. Thus you can render yourself immune from all outside influences and from the effects of mental contagion of this kind.

RHYTHMIC PSYCHOLOGICAL BREATHING. 1. Assuming the proper position, with spinal column kept straight.

2. Breathing rhythmically (employing the regular pulse unit measurement) for several rhythmic cycles not exceeding seven cycles, however, at the same time.

3. Employ imagination, attention, and will in the direction of the idea that you are surrounding yourself with a Protective Aura of Pranic force, extending for several feet in all directions from your body, in an oval form.

EXERCISE 16.

RELAXATION:—The first thing to do is to relax the solar plexus, to feel it, open—because that is the beginning essentially of right breathing.

One of the best practical exercises is the following:—A low pillow is necessary, or better still, none at all.

With eyes closed, 'think of the back of the neck'; just let the pillow hold the weight of your skull. Think separately of the right arm, the left arm, right leg, left leg, and the structure of the body. Go over it again eight or ten times, dwelling about eight or ten seconds on each member. Breathe deeply, relax and control yourself so that you can absolutely relax every muscle of the body and you will find you will go to sleep. The second point is that you will be as refreshed as you would be by hours of sleep.

EXERCISE 17.

BALANCING THE BODY—Lift up the right foot with the left hand, standing on the left foot; balance the body keeping the back straight, and the 'knee down'; try to get the foot as far up as possible, until you begin to feel a pain in the knees. The idea is to keep the balance with the back 'straight'. Do that once, slowly; then without using the hands, do it rapidly, alternating. Kick as high as you possibly can. Use a chair to balance yourself, if you absolutely have to.

EXERCISE 18.

PRANA GENERATING—Prana gathering exercises should be done on a flat, hard bed or something of that kind. You must lie down on them, so as to relax and send the whole breath to the solar plexus; and then when you have taken in your complete breath and held it for a moment (now begins the psychic breathing) imagine that you are, at the same time, breathing in Prana, psychic energy. Imagine or conceive that there is an enormous field of energy or force all around you, which you only have to tap, that this is vitalizing, and that you are drawing it into you at the same time that you are breathing. Pour it into you at the same time that you are breathing. As you inhale this, and retain the breath, you then begin to suggest that the Prana shall circulate through the entire system in the same way that the blood circulates.

Now, in this 'Prana Gathering and distribution' hold the breath and at the same time feel, be conscious, if you

can—of every part of the body, and follow that Prana-current as it circulates. After it has made a complete circuit of the body, you can exhale. Usually you should begin at the heart, then go down, and up the left arm, over the head, down and up the right arm, and so forth. Outline the body, suggest it down the centre of the leg, not on the side, on the inside of the foot, as it were, and so on. You follow the arterial nervous system, in other words, from the heart up to the shoulder down and up the left arm, and so fourth. When you get back to the mouth, exhale.

This teaches you, for one thing, to be “conscious” of every part of the body, and to ‘feel’ with every part of the body; and that has a very interesting analogy to certain psychic phenomena. Lombrose has cited a case in which a medium illustrated or displayed what we call ‘transposition of the senses’; this is quite common. That is to say, she saw with the lobe of the ear, apparently; but mediums sometimes ‘see’ with the solar plexus. We bandage the eyes, in these tests, and then hold an open book in front of the body, and the subject reads. It is as though the sense of sight had been transferred to the ear or to the solar plexus or to some other part of the body.

This ‘transposition of faculties’ is something which results, in some unknown way, from the ability to be conscious of, or to feel with, every part of the body. Every part of the body should be conscious, and controlled. The Hindus can move the heart and control all the actions of the internal organs by complete conscious mastery.

This rhythmic breathing is also the basis of many other psychic phenomena.

NOTE:—In Hindu occult law there are no such stages as Hypnotism, Personal Magnetism, Mesmerism, etc. All these are merely offshoots in your path of perfection. These are merely sidelights or siddhis as they are called. He who is desirous of perfection alone, will have to proceed with the lessons without manifesting his powers.

EXERCISE 19.

PSYCHOLOGICAL BREATHING consists of (1) Inhalation for six pulse-units, (2) retention for three, (3) exhalation for six, (4) holding out the breath for three, (5) repetition of the entire exercise in cycles of seven repetitions of each with intervals of rest between each cycle. Breathe either through both nostrils at once or else use the nostrils alternately. The breathing should be accompanied by the three psychological processes, viz., (i) the formation and maintenance of the idea or mental image of the result desired, (ii) the suggestion that the result be accomplished and (iii) the expectation that the result is accomplished.

EXERCISE 20.

There is another higher system of breathing called the Grand Yogi Breath. It is performed as follows:—

CHARGE OF PRANA THROUGHOUT BODY. (1) Sitting in the Yoga Asana or posture, or else lying down with spinal column straight, (2) manifest several cycles of the Yoga General Rhythmic Breathing; (3) while performing the Yoga Rhythmic Breath, perform the mental exercises given below, in the same order as they are given, viz.,

- (a) Imagine the breath as entering the body through the bones of the legs, and then exhaled through them;
- (b) then, in and out of the bones of the arms;
- (c) then, in and out of the top of the skull;
- (d) then, in and out of the stomach;
- (e) then, in and out of the reproductive organism;
- (f) then, in and out of the base of the spinal column;
- (g) then, finally, in and out through every pore of the skin of the entire body.

WHERE THE FORCE IS MANUFACTURED—Every human body is a laboratory for the manufacture of this nerve force. The body is practically a battery.

EXERCISE 21.

CHARGING THE HUMAN BATTERY—To charge the human battery the process is :

(1) Lying or sitting in the proper position, with spinal column straight, place your feet close together, and lock the fingers of each hand by placing one palm over the other, each pointing in an opposite direction to the other, with closed fingers formed into hooks which hook up each other thus forming a closed circuit;

(2) breathe rhythmically, employing the regular pulse-unit measurement, for several cycles, not exceeding seven however;

(3) employ attention, imagination and suggestion in the direction of the idea that you are breathing in Prana, and distributing it to the closed circuit, the current flowing around and around the latter;

(4) discontinue and rest for a few minutes.

EXERCISE 22.

EQUALIZING THE CIRCULATION—For the distribution of a proper blood supply to all parts of the body:

(1) Sit or lie down in the proper position with straight spine;

(2) breathe rhythmically employing six pulse-units in each inhalation and exhalation, and three pulse-units in each of the retention and the holding out stages;

(3) by means of imagination, attention, and will, send the blood current throughout the whole body, from abdomen to head—then withdrawing from these parts in the same order—repeating this projection and withdrawal several times during the process of Rhythmic Breathing. Continue for a few minutes, then discontinue and rest for a few minutes.

EXERCISE 23.

FATIGUE AND EXHAUSTION—Occasionally you may have recourse to this; take several deep 'negative' breaths--

inhalations through 'left' nostril--exhaling 'all' through 'right' nostril. Hold the breath 'in' and out, while you count nine and increase this amount as control is gained. But never do it to the point of last strain or discomfort. Take the exercise lying prone upon the back, preferably relaxed, or when walking in the open air.

In imparting suggestions the voice forms an important factor. You have been asked before to adopt a soothing and pleasing tone. You may, if necessary, develop your voice by following the special breathing exercise below, called the Vocal Developer.

EXERCISE 24.

VOCAL DEVELOPER--Sit or stand erect, with shoulders thrown back, head and neck held up, chest out-curved;

(2) Inhale a full breath, employ six pulse-units in doing so;

(3) retain the breath for three pulse-units;

(4) opening the mouth, exhale in six pulse-units at the same time making a low, droning sound;

(5) hold out the breath for three pulse-units;

(6) then inhale for six pulse-units, and proceed with entire exercise, once more;

(7) Repeat seven times, then discontinue and rest a few minutes before undertaking any other breathing exercise.

CHAPTER III.

HATA YOGA

There has been very great perversity on the part of modernists in our understanding Yoga. It has already passed into common prejudice that Yoga is of the kinds, Gnana Yoga, Bhakti Yoga, Karma Yoga, Raja Yoga, Hata Yoga, Mantra Yoga, Laya Yoga, and people are absolutely unwilling to depart from the notion that Hata Yoga means physical exercise aimed at reaching the God-head, just as they are under the notion that nothing less than Raja Yoga (what it means they cannot put down in cogent language) would suit them. The names of the books, teachers and practitioners of this mysterious Raja Yoga is legion.

Purification of the Nadis is the chief factor in the preliminary stages of all kinds of Yoga—for just as their impurity retard^e the ascent of Kundalini, their purity facilitates it. This is the work of Pranayama.

Among the ancients, Hata Yoga was the practice of physical exercises that by the inductive action of the Prana provoked Kundalini to rise in the Sushumna breaking through the 'Knot', Hridaya Granthi, just as Raja Yoga was the practice of direct induction of Kundalini by concentration of the mind, (Raja) on the exercises suggested; the Hata Yoga in each exercise purified the vehicle of the Prana, clearing out weeds, rubbish, barnacles, etc. The Raja Yoga used Prana itself by medium of the mind to which Prana is subject. Both were branches of one science, fundamentals of one Praxis, not separate practices. In the earlier stages Hata the attainment of the Rhythm is of course important, but not absolutely important. For many Yogis have done their Nadi-cleansing and Nadi-invigoration by the practice of concentration of the attention on the Pranas as in the following (Bhoochari Mudra)

EXERCISE 25.

CONCENTRATION of the mind on the pause between inspiration and expiration without trying to interfere with their natural course is the ideal method of concentration of the mind via Respiration. It is the practice mentioned by Sri Krishna in verse II.11 of the Bhagavad Gita.

“Gatasoon Agatasoonscha Naanushochanti Panditah”.

It is well known fact that whenever an individual meditates strongly on a subject he does not wink his eyelids nor is the expired air felt outside his nostrils. As soon as the mind leaves the subject of meditation there is expiration forcibly with a deep sigh.

The breath that ordinarily flows out twelve angulas is by continued practice as above reduced to eleven, ten, nine, eight, seven; when one angula is lessened, desire disappears in the Yogi; when two angulas are reduced, joy ensues; by three angulas, poesy comes in; in four angula reduction, gift of language is attained; in five angula reduction, distant sharp-vision is attained; in six angulas one is able to traverse the skies; in eight, the great psychic powers are attained; in eleven, one's shadow does not fall. Next when the breath scarcely flows out nor is taken in, there is no need of food and no exertion at all.

The study of the science of the Breath in its varied applications is called among the Hindus the Svara Sastra.

But then concentration is a power which can be applied to anything, not only to bring out the reality in that thing but to intensify your powers of perception, to bring out the latent faculties in your senses of hearing, taste, touch, vision, smell. Let us take for instance the vision.

EXERCISE 26.

All that is asked for is that you shall look for a little time in a special manner at some simple concrete and external thing. The object of concentration may be anything

you please—a little thing the whole quantity of a betel nut will do. Look then at the thing that you have chosen, wilfully refuse the messages which countless other aspects of the world are sending you and so concentrate your whole attention on this one act of sight that all other objects are excluded from the conscious field. Do not think—you will know the secret of the object's being deeply and forgetfully in a way you can never hope to express.

The practice opposite to the above, namely that of going to sleep as required is quoted to show the points to be noted. In Sleep-Inducing,

EXERCISE 27.

Assuming a comfortable position and remaining perfectly motionless as before, fix your gaze on some spot that stands out from the rest of the surroundings with special distinctness. Fix your gaze on this spot with eyes half open not intently or with straining of the eyes but in such a way that the spot appears far away and indistinct. If you lie perfectly still your eyes will close soon and you will go off to 'sleep'.

Indian Asceticism founds its external system of what is called Taraka Raja Yoga almost wholly on (a) asceticism or domination of the senses and (b) by the deliberate process of self-hypnotisation, either by fixing on the eyes on a near object or by the rhythmic repetition of the mantra or sacred word. By these complimentary forms of self discipline, the pull of the phenomenal world is diminished and the mind is placed at the disposal of the subconscious powers of the Spirit

In this gaze, it is necessary that there be no strain, that when the eyes are strained, and they water, they should be rolled about. During the practice rub with the right thumb the 'Phala Netra' the place in the forehead opposite the Pineal gland. Avoid fear, anger, luxurious indolence, excessive sleep, want of sleep, over-eating, and fasting during the practice.

At first during the practice you will see grey gloom, next a vision of light, forms, will appear, pass away and next get steady. Then would dawn Quiet, a calm unruffled, the danger zone of introversion beyond which is the beginning of peace.

This concentration of the mind with the help of the eyes is trifold in practice, Poornima, fully open; Amavasya, eyes closed and Pratipat, eyes half closed. Purnima has been described. In the Ama,

EXERCISE 28.

When a man shuts his eyes and begins to look about him at first there will be nothing, but darkness. If he continues trying to penetrate the gloom, a new pair of eyes gradually opens, some people think that these are eyes of imagination. Those with more experience understand that this truly represents things seen although those things are themselves totally false.

At first the seer as before will perceive gray gloom, in subsequent experiments figures may appear with whom the seer may converse and under whose guidance he may travel about.

This plane being quite as large and as varied as the objective (material) universe, one cannot describe it effectively.

But if a student take any of these things he sees for truth, he may worship it since all truth is worshipful. In such a case he is lost.

EXERCISE 29.

An illustration of the smallness of the object which might be used is given in one of the sacred Books in reply to the query of a disciple as to on what object he should concentrate his thoughts and eyes. Taking the small black round saligrama from his Pooja (worship) the guru said "my son, meditate on that"; the disciple waited some time in silence for further explanation and the Guru (teacher)

proceeded to say that he could take up that saligrama and so concentrate his mind and eyes on it that he would be conscious of nothing in the universe but himself and the saligrama and that nothing should take him away from it; "when you can do that my son", he said with a twinkle in his eyes "you will be able to fix your mind to some purpose on God".

EXERCISE 30.

Concentration may be practised on the sound heard on closing the ears with finger tips. The swelling note heard is as it were analysed and becomes seven sounds just as white light may be split into various colors. These sounds are called Nada. The voice of Nada is very soon heard by the beginner especially during the practice of Pranayama (control of breath force). At first it resembles distant surf, though in the adept it is like the twittering of innumerable nightingales. But this sound is premonitory as it were, the veil of more distant and articulate sounds which come later. It corresponds in hearing to that dark veil which is seen when the eyes are closed, although in this case a certain degree of progress is necessary before anything at all is heard.

The first four are comparatively easy to obtain and many people can hear them at will. The last three are much rarer not necessarily because they are more difficult to get at and indicate greater advance but because by the time they begin to be heard, the protective envelope of the Yogin is become, so very strong that they cannot perceive it.

The last of the seven sometimes occurs not as a sound but as an earthquake, if that description is permitted. It is mingling of terror and rapture, similar to that of Arjuna in the XI chapter of the Gita, impossible to describe, and as a general rule it completely discharges the energy of the Yogin piled up in the physical body, leaving him weaker than an attack of malaria would do; but if the practice has been right, this soon passes off and the experience has this advantage that one is far less troubled with minor phenomena than before.

The Nada heard are—(1) the ocean's surf (2) Jimoota, Bheri, Jarjara, Mardala, Sankha, Ghanta, Kanala, Kinkini, next the noise of the beetle in the bamboo.

This Nada is the Sruti, the Veda to be known. It is the word of God, Sabda Brahman; it is the Gita; it is the Voice of the Silence, the Voice of the wilderness, (of the world). Beyond it is the Nirveda, Quiet, the threshold of Nirvana, Lustlessness. This is the Gayatri, the song that saves and arises in the Sushumna (Ganga); it is the voice of Govinda, the Lord. God (the Nada) is heard not only as arising from the Sushumna but as pervading the skull cavities, rising up to the crown of the head. It is not subjective but at a later stage objective; others too can hear it in you.

This Nada is indication that the Kundalini is waking up, vibrating harder, thrilling you, attacking the barrier and forcing the solid matter in the Sushumna up, burning it, rather melting it into Ojas.

The Yogi ought to listen in perfect silence to the voice of the Quiet taking care not to let the enjoyment reverberate or earnest; he should not desire to enjoy impression after impression. He should enjoy what comes to him to the full but always with the reservation that the absence of the thing enjoyed shall not cause regret.

This verily is revelation, Intuition. The idea of revelation in the sense of something which profoundly convulses and upsets us; it becomes suddenly visible and audible with indescribable certainty and accuracy describe the simple fact. One hears—one does not seek. A thought suddenly flashes up like lightning, it comes with necessity without faltering; there is no choice in the matter.

EXERCISE 31.

THE PRACTICE OF SRAVANA

For the sake of practice of Nada, listen for a certain period as a set exercise to the most contradictory thoughts and at the same time suppress all assent and especially ad-

verse (mental) criticism; the beginner must listen for example to the statements by people who in some respects are far beneath him and yet while doing so, suppress every feeling of greater knowledge or of superiority. It is useful for everyone to listen in this way to (and one may learn very much from) children.

The point is that in such a way not only all intellectual judgment is silenced but also all sense of displeasing, denial or even acceptance. If some one expresses an opinion and another hears it, the inner self of the latter will be stirring in general assent or contradiction. The expression of this stirring must be silenced.

Intuition. Another phase of the practice of Sravana is the development of what is called intuition. A person whose intuition is highly developed will escape many of the pitfalls of life. Work therefore for the development of intuition, watch for it, and go and meet it, for it is a good friend and will be better one if you cultivate it and give it encouragement. It will lead you to all good.

Intuition is a wonderful guide and brings fruition to those who heed it. Intuition and fruition are partners.

EXERCISE 32

Intuition will show you the way that leads to the fruition of your desires. Watch for these intuitive messengers. Expect them; command your intuitions to come to your aid when problems confront you, consider that intuition is a silent partner and desires to aid and will if called upon for help. The obeying of Intuition develops this power and brings fruition.

These intuitive messengers are called D-vas by the Hindus; they are the Lives that fill the universe and as each life cell has memory, feeling, sensation and function, they say that every cell is able to speak, to utter, and that by practice, these Voices of life can be heard by the Yogi. This is Intuition or Sruti. When the voices appear as if in the recollection they are called smriti; when the messages appear to strike us as ancient truths,

they are called Purana; when the messages are provoked by accidental sympathetics they are called Itihasa and Agama; and the experiences of several hundred thousands of these are recorded in the voluminous Hindu scriptures published and unpublished.

KHECHARI MUDRA:— Quite a popular practice among the Hindu Yogins is the Khechari Mudra; some practise it to the exclusion of every other practice in what is called the Lambika Yoga. Beginning on the base that the sense of taste should be controlled, that one should be the master and not the slave of his tastes, a practice had been enjoined as a helpful adjunct in the mastery of the sense of taste.

EXERCISE 33.

BAHYA KECHARI MUDRA for these Lambika Yogis begins by the act of lengthening the tongue by incising the fraenum lingue (the tendon below holding the base of the tongue to the mouth) and by constant exercise. A Yogi cuts the fraenum lingue, rubs the tongue with his hands and milks it.

The Yogi makes 24 incisions in the fraenum lingue, a hair breadth each time once in eight days. After incision salt is applied to the cut to cauterise it, and these 24 incisions are to be continuous and not of separate cuts.

After each incision he milks the tongue for seven days with astringent, oily and saline substance twice a day.

During six whole months of lengthening of the tongue he lives entirely on milk practising Pranayama, gradually diminishing the amount of his food. At the approach of winter when he finds that he can stop the breathing by swallowing the tongue (so to say) he lives for about a week on ghee and milk, abstains from all sorts of solid food for a day or two, fills the stomach and intestines with the inspired air, sits in the posture of siddhasana, takes a deep inspiration, fills the lungs with the inspired air, shuts the rima glottidis with the glottis pressed backward by the point of the tongue swallowed into the fauces and thus suspends the breath with his eyes fixed in the space betwixt the eyebrows.

With the retroverted tongue, raise up the uvula to close the hole in the roof in the palate. Begin with a feeling motion so as to make the uvula more flexible, and then slowly carefully turn the uvula up with the tongue, from up so as to close the hole in the roof of the palate called by these people Brahma Dvara or Brahmarandhra. Note that the Sushumna is also called Brahma Dvara, Brahma Randhara, etc., the latter term applying also to the hole (now closed) in the crown of the head which is the exit for the Jiva (spirit) from the body.

Take care that you do not fall into the mistake of using the tongue itself to close the hole in the roof of the palate; that is the mistake made by the pseudo-Lambika Yogins. For the tongue cannot reach the hole in the palate except after about twelve months of careful exercise, and there is always the danger that the tongue always a sharp instrument may cut some blood vessel or other.

There is of course the fact that during this exercise the flow of Amrita, the liquid from the sushumna, degluted, increases, and that none of it is caught up in the stomach.

It has been seen that the Lambika Yogins become cadaverous, and instead of their exercises removing hunger, thirst, and sleep, as stated in the Holy Scriptures they become emaciated; and years of such practice do not at all improve them. The reason is want of knowledge of the subject the Pranamaya body. It is fact that there is a constant exudation or secretion of the fluid from the sushumna via the hole in the roof of the palate (Indra Yoni it is called by the Taittiriya); it is also a fact that the hole is closable, closable so as to prevent the waste of this secretion of Prana or Amrita.

It is enough, say the scriptures, that the tongue retroverted is placed, lodged in the Rajadanta, the curve of the roof of the palate; it is not necessary to feel with the tongue for the Indra Yoni as do the Lambika Yogins.

It is also equally enough that the breath be restrained in, either by the foregoing practice or by the contraction of the two muscles that close the thoracic cavity (jalandhara).

EXERCISE 34.

The same effect is produced by the mental pronunciation of the Hrisva Pranava (Aum) pronouncing the ANG you have to close the thorax and lock it by the ung which gives the AUMN.

EXERCISE 35.

Another way of producing the effect of this Khechari Mudra is to practise what is called the Viparita Karani. For as long as possible, in the early morning, on an empty stomach, empty of all but half an ounce of ghee and half an ounce of sugar candy, practise the art of raising your feet up while the back of your head remains on the ground.

Lying on your back with your feet towards a wall, at the start, on a mattress that is very soft, drag yourself to the wall and raise yourself so that the legs go up and as much of the body as is possible is raised up. The sides of the body should be supported by the hands. The exact practice can be described only by photographs.

This is called Viparita Karani and promotes the appetite enormously. The practitioner should before attempting this exercise supply himself with enough of ghee, nuts, fruits (not acid fruits) and be very careful not to drink watery liquids before breakfast.

The effect of the Viparita Karani is to close the hole in the roof of the palate and to make the Kundalini break through the barrier in the Sushumna. Respiration is lessened, and old age, disease, death are warded off.

EXERCISE 36.

Great indeed is the knowledge, greater the experiences that arise in these practices. In the region, forepart of the nostrils is knowledge leading to mastery of the sense of smell; in the region of tip of the tongue, the sense of taste; in the tongue, touch; in the root of the tongue, the sense of hearing. A whole world of interactions is thus set up in the practice of Khechari—tending to

develop the latent powers of the Prana body. Hands are subtler agents than the feet; the anus a subtler agent than the hands; the sexual organs a subtler agent than the anus; but the mouth is subtler still.

A U M N

(used in)

CONCENTRATION ON THE BREATH

The ancient Hindus say that the repetition of the sound Aumn is a substitute for Pranayama, an effective substitute, and we have already referred to its use in the practice of Khechari. A further fact is that the inaudible pronunciation of Aumn the sacred quadrilateral monosyllable diminishes the absolute quantity of carbonic acid in the expired air of a given time.

This constitutes Japa of Pranava (Aumn); next to abstinence, Japa ranks in importance. Ordinarily there are fifteen pulses of breathing per minute, i.e., 900 per hour or 21,600 for a whole day of twenty-four hours. This of course has to be reduced and Yogis do so first by repeating the AUMN 12,000 times a day. The Rhythm of the breath is thereby changed till as a habit the breath which goes out to the tone Hamse is made to tune to the note soham which by deletion of the consonants becomes AUMN.

EXERCISE 37.

To constitute the note soham the inhalation has to be trained so that with every breath the inhalation is a repetition of Aumn ending in a gulping or swallowing of the breath just like the gasps of a dying man. The effects produced are marvellous; firstly the effect of the shitali is attained; secondly the effect of the Lambika on the respiratory center causing apnoea thereof; thirdly the change of rhythm; fourthly, the stoppage of exhalation; fifthly less need of food and water.

This practice is called Deergha Pranavanu Sandhanam, lengthened pronounciation and use of the Aumn and the use of the Aumn making it the bow and self the arrow, and greatness (the mind) the mark is the special teaching of the Yogins. By continence have you to shoot at the mark, and remember; the arrow is embedded in the mark, is lost therein.

EXERCISE 38.

Not only thus but in many other ways the sound AUMN may be used as help in Yoga, an auto-suggestion. A form of particular suggestion which possesses distinct advantages of its own is the quiet repetition of a single word (AUMN) or calm. If your mind is worried and confused, sit down, close your eyes and murmur slowly and effectively the word Aumn (in the sense of calm), say it reverently, drawing it out to its full length and pausing after each repetition. This method has been found most applicable to the attainment of moral qualities.

If on using the AUMN any student finds that any physiological results or any vibrations in the body below the head (except the spinal column) follows on its pronounciation, let him stop the Japa and devote himself to silence, and to purifying his thoughts. After a few days of this effort at self-purification let him try again and so continue till there is no vibration (except any that may occur in the head or spine).

The use of the AUMN with intense aspiration is the beginning of the practice which ultimates in the mastery of the organ called Pituitary Body (Agnya). Raja Yogins begin with the mastery of the latter organ (Agnya Chakra) called Arjuna, situated in the base of the brain in the Pharynx for the awakening of the 3rd eye Achyuta, the Pineal gland has to be performed by the agency of the vibration of the akasa of the Pituitary Body. The swinging arc of the vibration in Yoga goes up more and more till it strikes the akasa of the Pineal gland englowing it with the Tejas splendour of the spirit.

AUMN is the representative of the voice of the silence Nada; it is the Aumn that absorbed into our being provokes the Nada in Pranayama. Many and varied are the suggestions to use the AUMN; but whatever the mode it is well to remember that you should never exhale the AUMN (Rechaka).

AKARMA YOGA

The question of mental calm the power of closing down the attention is of vital importance. Silence, the absolute relaxation of muscle and brain has its therapeutic effect.

There is a great movement to-day in France among the Catholic work people. At fixed intervals they lay down their tools, forsake the factory and the wine shop, empty their purses into the laps of the women and go into retreat. For 2 or 3 days they entirely forget their anxieties and ambitions giving their minds up to the thing money cannot buy. Speech in the Retreat is a sin.

In the United States of America there are bodies who meet regularly for half an hour's communion in a similar manner to the friends but for the avowed purpose of seeking physical results.

Among the Hindus many people practise strict silence during meals; others maintain silence for one day in the week.

EXERCISE 39.

Provided for yourself moments of inward calm and in these moments learn to distinguish between the useful and useless.

If a person really has no more time at his disposal five minutes a day will suffice. One's attitude in these moments of retirement must be to contemplate and judge our own experiences and actions as though it were not ourselves but some other person to whom they applied.

Endeavour to regard yourself with the inward calm of the critic as a perfect stranger.

For in every human being there is besides what we call the work-a-day man a higher being who remains concealed till awakened by the inner calm.

We must remember that this Higher being in a man is in constant development and orderly development and growing room are possible only in the inner calm which he may give to the mind.

The student thus gradually attains to the State in which he himself determines the manner in which the impressions of the external world shall affect him

EXERCISE 40.

(Neti, Neti)

CONTROL OF THOUGHT--NOW the next step is to control your thought. Always take the same room, same chair, and the same position if possible. Now be perfectly still as before, but inhibit all thoughts; this will give you control over all thoughts of care, worry and fear and will enable you to entertain only the kind of thoughts you desire. Continue this exercise for a week or more until you gain complete mastery.

In the inhibition of thoughts as they arise, use the note 'Neti' 'Neti' 'not this' 'not this', or 'certainly not', rejecting each thought as it arises.

KARMA YOGA & MENTAL POWER.

[The strain involved in some of the Exercises above mentioned will require some rest often times. Whenever then you get tired of doing any of the above exercises, you may attempt any one of exercises No. 41 to 57 just as a matter of relaxation and to avoid day dreaming and fantastic flights of thought.]

EXERCISE 41.

f Modern Psychology tells us when we start some work and do not finish it or make a resolution and do not keep it, we are forming the habit of failure—absolute, ignominious failure. If you do not intend to do a thing, do not start. If you do start, see it through, even if the heavens fall; if you make up your mind to do something, do it. Let nothing, no one interfere; the 'I' in you has determined, the thing is settled, the die is cast, there is no longer any argument. Put yourself to the wheel and grasp the power. (cf. Gita II. 41).

THREE STEPS:—The three steps necessary to bring out a desire into realization are:

1. Idealization;
2. Visualization; and
3. Manifestation.

SILENCE:—The first step is to sow the seed. This should be done in the 'Silence'. What is 'Silence'? It is a physical stillness, an utter stillness.

EXERCISE 42.

(Hung Mung)

Select a room where you can be alone and undisturbed; sit erect, comfortably, but do not lounge; let your thoughts roam where they will, but be perfectly still.

Continue this for three or four days or for a week from fifteen to thirty minutes a day until you secure full control of your physical being.

EXERCISE 43.

VISUALIZATION:—Now, bring a photograph with you to the same seat in the same room, in the same position as hereto-

fore; examine it closely for at least 10 minutes; note the expression of the eyes, the cut of the face, the form of the features, the clothing, the way the hair is arranged, in fact note every detail. Now, cover it and close your eyes and try to see it mentally; if you can see every detail perfectly and can form a good mental image of the photo, you are all right; if not, repeat the process until you can.

EXERCISE 44.

Now, go to the same room, take the same seat, the same position as heretofore and mentally select a place with which you are familiar, an old home, recreation ground, or any other place which has pleasant associations. Make a complete mental picture of it, see the buildings, the grounds, the trees, friends and associations, everything complete. When you can do this you will be ready for the next step.

EXERCISE 45.

MANIFESTATION:—Take the same position as heretofore and visualize a battleship; see the grim monster floating on the surface of the water. There appears to be no life anywhere about, all is silence; the largest part of the vessel is under water, out of sight. You know it is very large and heavy, you know there are in it hundreds of men ready to spring to their tasks instantly. You know that every department is in charge of able and tried men. You know although it lies apparently oblivious to everything else, it has eyes to see everything for miles around and nothing is permitted to escape its vision; you know while it appears quiet, submissive and innocent it is prepared to hurl a steel projectile at an enemy many miles away.

This and much more you can bring to mind with comparatively little effort.

But how did the battleship come into existence?

Follow the great steel plates through the foundries, see the thousands of men employed in their production; go

still further back and see the ore as it comes from the mine, see it loaded on barges or carts, see it melted and properly treated; go back still further and see architects and engineers who planned the vessel; let the thought lead you back still further in order to determine why he planned the vessel, where he got his order; you will see that you are now so far back that the vessel is something intangible, it no longer exists, it is now only a thought existing in the brain of the architect. We find in the last analysis that our own thought is responsible for this and many other things of which we seldom think, and a little further reflection will develop the next important fact of all and that is, if someone had not discovered the law by which this tremendous mass of steel and iron could be made to float upon the water instead of immediately going to the bottom, the battleship could not have come into existence at all. It is the law of specific gravity that made the existence of the battleship possible. This exercise shows that when thought is trained to look below the surface, everything takes a different appearance, the insignificant becomes significant, the uninteresting interesting, the things which we supposed to be of no importance seem to be the really vital things in existence.

EXERCISE 46.

This week visualize a plant; take a flower, the one you most admire, bring it from the unseen into the seen, plant the tiny seed, water it, care for it, place it where it will get the direct rays of the morning sun, see the seed burst; it is now a living thing, something which is alive and is beginning to search for the means of its subsistence. See the roots penetrating the earth, watch them shoot out in all directions and remember that they are living cells dividing and subdividing and that they will soon number millions, that each cell is intelligent, that it knows what it wants and knows how to get it. See the stem shoot forward and upward, watch it burst through the surface of the earth, see it divide and form branches, see how perfect and symmetrical each branch is formed, see the leaves begin to form, and then the tiny stems, each one holding aloft a bud,

and as you watch, you see the bud begin to unfold and your favourite flower comes to view; and now if you will concentrate intently you will become conscious of a fragrance; is the fragrance of the flower as the breeze gently sways the beautiful creation which you have visualized

When you are able to make your vision clear and complete you will be enabled to enter into the spirit of a thing; it will become very real to you; you will be learning to concentrate and the process is the same, whether you are concentrating on health, a favourite flower, an ideal, a complicated business proposition or any other problem of life.

Every success has been accomplished by persistent concentration upon the object in view.

EXERCISE 47.

This week select a blank space on the wall, or any other convenient spot. From where you usually sit, mentally draw a black horizontal line about six inches long. Try to see the line as plainly as though it were painted on the wall; now mentally draw two vertical lines connecting with this horizontal line at either end; now draw another horizontal line connecting with the two vertical lines; you have now a square. Try to see the square perfectly, when you can do so, draw a circle within the square; now place a point in the centre of the circle; now draw the point toward you about 10 inches, now you have a cone on a square base. You will remember that your work was all in black, change it to white, to red, to yellow.

If you can do this, you are making excellent progress and will soon be enabled to concentrate on any problem you may have in mind.

Power comes through repose. It is by concentration that deep thoughts, wise speech and all forces of high potentiality are accomplished. It is in the Silence that you get into touch with the creative power of the subconscious mind from which all power evolves.

EXERCISE 48.

This week go to the same room, take the same chair, the same position as heretofore. Be sure to relax, 'let go', both mentally and physically; always do this; try to do any mental work under pressure. See that there are no tense muscles or nerves that you are entirely comfortable. Now relax your unity with Omnipotence; get into touch with this power, come into a deep and vital understanding, appreciation and realisation of the fact that your ability to think is your ability to act upon the Universal Mind which men call God, and bring it into manifestation in such a way as to meet any and every requirement. You have exactly the same potential ability which any individual ever did have or ever will have, because each is but an expression or manifestation of the one, all are parts of the whole, and there can therefore be no difference in kind or quality.

If you enter into the discipline necessary to bring about a radical change in your life, you must do so deliberately, after giving the matter careful thought and full consideration, and then you should allow nothing to interfere with your decision.

This discipline, this change of thought, this mental attitude, will not only bring you the material things which are necessary for your highest and best welfare, but will bring health and harmonious conditions generally.

If you wish harmonious conditions in your life, you must develop a harmonious mental attitude.

KARMA YOGA IN THE GITA.

The science of the Application (Yoga) of thought which according to the Bhagavad Gita is Karma (VIII.3.) is known as Karma Yoga. It is amusing to see the very childish mistranslation of the phrase as 'Philosophy or Yoga of action' and pathetic to see the voluminous rubbish wasted on the expansion of the falsities contained in this mistranslation.

For action, per se, consists, says the Lord Krishna, of five factors (XVIII 13 to 16) the field for action, the

enjoyer (akarta), the agency, the behaviour and the Deity (marginal error). An act is inseparable from a thing and the things turn out to be forms. Bhoota developed out of our Idea that was but an emanation from Mind (Brahma), (Mind being used in the sense of an universal principle which creates and sustains the world and through which alone the world can be interpreted).

In the ultimate, Action is Thought objectivised, in the world of experience; Karma Yoga is Auto Suggestion by the use and avoidance of thoughts.

Every thought thus emanated passes down to the lower stratum (of our being) to the Pranamaya and then and there becomes an element in our Being partaking of our unconscious energy and playing its part in determining our mental and bodily states.

If it is a helpful thought so much the better; for the process of thought emanation is a constant process, the very same as that we know of as respiration and oxidation and as a process, irrespective of the ego, of the threshold of consciousness of the person

In the terminology of the Bhagavad Gita, the field of thought is called Avyakta (subconscious). The subconscious is the storehouse of memory where every impression we receive from the earliest infancy to the last hour of life is recorded with the minutest accuracy. These memories are not inert or quiescent like the marks on the vulcanite records of a gramophone, they are virtually active, each one forming a thread (guna) in the texture (samsara) of our personality. The sum of these impressions (plus something more), is the man himself, the ego (Aham), the form (Linga), through which the general life is individualised, the outer man is but a mask (Bhava), the real self (Atma) dwells behind the veil of the unconscious (Avyakta).

The unconscious is also a powerhouse. It is dominated by feeling and feeling is the force that impels our lives. It provides the energy (Prana) for conscious thought and action and for the performance of the vital processes of the body.

Finally the subconscious plays the part of supervisor over our physical processes. It never sleeps; during the sleep of the conscious it is more vigilant than during our waking hours, for it is the Prana enshrined in the solar plexus that is then functionally active

A clinic has arisen on the use of the subconscious in the practice of what is called Auto Suggestion, which is the type of all suggestion. And the base, the theory of the clinic is that Happiness, and good Health are not only the result of conditions, Happiness is the creator of conditions. We shall be well because we are happy, because of the Harmony within us in which neither objects of the sense nor sensations can disturb the concentration of Purpose. This is the Idea of the indwelling happiness inwardly conditioned, an Ancient Idea realisable in our own lives

We have regarded our feelings far too much as effects and not sufficiently as causes. We are happy because we are well; we do not recognise that the process will work equally well in the reverse direction—that we shall be well because we are happy.

Happiness you would say, cannot be ordered like a chop in a restaurant; like love its essence is freedom, but like love it may be wooed and won.

EXERCISE 49.

Cultivate therefore joyfulness in all your amusements and when joyful break out into silent and inward praise of the joy within you. Do not make a prudish exercise of it; work silently and joyfully and do not discuss your results with casual friends.

APPLICATION.—For your exercise this week, concentrate on Harmony, and when we say “concentrate” we mean all that the word implies. Concentrate so deeply, so gently,

earnestly, that you will be conscious of nothing but Harmony. Remember we learn by doing. Reading these lessons will get you nowhere. It is in the practical application that their value exists.

The following 'Rules' are prescribed in an excellent School of Yogins—very ancient their 'heredity'.

(a) Ever be moderate and follow the middle Path; rather be the tortoise than the hare; do not rush wildly into anything but do not abandon what you have taken up without much forethought

(b) Always keep the body and mind in a healthy and fit condition and never carry out an exercise whether mental or physical when you are fatigued.

(c) In an ideal country the hours in which to practise are. at sun-rise, sun-set, noon and midnight and always before a meal; never immediately after one.

(d) If possible set apart a room wherein to carry out your exercises, keep it clean and only keep in it objects which please you; put a little incense (the Islamias insist on this) in the room before beginning an exercise, keep the room holy to yourself and do not allow yourself or another to do anything unbalanced in thought or action in it. In will and deed make this room a temple and a symbol of that greater temple which is Yourself.

(e) As the rush of daily work tends to undo what the morning exercise has done try your utmost to turn every item of your professional work into a magical exercise. Do all even the smallest work in honour and glory of God; excel in all your special duties in life because He is of you and you of him. Do not think of Him as God but think of God as the work; and of your daily work create a symbol of the symbol of the great work which is to "Be".

(f) Always remember that the only way advised by the Hindus to 'awaken' the Kundalini Force is AUMN, Akunchana,

exercise by contraction and expansion of the sphincter muscles; the importance of the anus is well known to medical experts, its sensitivity having even given rise to what has been called a "psychology of the anus". And forget not the Ardhamatra.

BUDHI (INSIGHT).—As the sub-conscious mind cannot reason you have to cultivate insight. Insight is the faculty of the mind which enables one to examine acts and conditions at long range and gives you a clear idea of all difficulties and possibilities. Insight is the product of the world within and is developed in silence by concentration.

EXERCISE 50.

For your exercise this week, concentrate on Insight. Take your accustomed position and focus the thought on the fact that to have a knowledge of the creative power of thought does not imply mere ability to think. Let your thought dwell on the fact that knowledge does not apply itself—that our actions are not governed by knowledge, but by custom, precedent and habit. The only way we can get ourselves to apply knowledge is by a d-termined conscious effort. Call to mind the fact that knowledge unused passes from the mind, that the value of the information is in the application of the principle; continue this line of thought until you gain sufficient insight to formulate a definite programme for applying this principle to your own particular problem.

Far-sightedness is much the same as Insight and is one of the great secrets of success in all undertakings. You should in your plans construct only such images as are known to be scientifically true; it is only such you know that can be carried out to a successful end.

EXERCISE 51.

REALIZATION.— For your exercise this week, try to bring yourself to a realization of the important fact that harmony and happiness are states of consciousness and do not

depend upon the possession of things; that things are effects and come as a consequence of correct mental states; so that if we desire material possession of any kind, our chief concern should be to acquire the mental attitude which will bring about by a realization of our spiritual nature and our unity with the Universal Mind which is the substance of all things. This realization will bring out a mental harmony and this in turn will bring about everything which is necessary for our complete enjoyment. This is scientific or correct thinking; when we succeed in developing this mental attitude it is comparatively easy to realize our desire as an already accomplished fact; when we can do this we shall have found the 'Truth' which makes us 'free' from every lack or limitation of any kind.

Repeated concentration sets into operation the power of Intuition. Intuition arrives at conclusion without the aid of experience or memory. It solves problems beyond the power of reasoning. This can also be cultivated just like the other qualities.

EXERCISE 52.

ACTION AND REACTION.—For your exercise this week, concentrate as nearly as possible in accordance with the method outlined in this lesson; let there be no conscious effort or activity associated with your purpose. Relax completely, avoid any thought of anxiety as to results. Remember that power comes through repose. Let the thought dwell upon your object, until it is completely identified with it, until you are conscious of nothing else.

If you wish to eliminate fear, concentrate on courage.

If you wish to eliminate lack, concentrate on abundance.

If you wish to eliminate disease, concentrate on health. Always concentrate on the ideal as an already existing fact; this is the 'Elohim', the germ cell, the life principle which goes forth, and enters in, becomes, sets in motion, those causes which guide, direct and bring about the necessary relations which eventually manifest in form.

Interest is the incentive of attention. The greater the interest, the greater the attention; the greater the attention, the greater the interest—action and reaction. By cultivating attention you create interest.

EXERCISE 53.

SUPERMAN.— This week concentrate upon your power to create; seek insight, perception; try to find a logical basis for the faith which is in you. Let the thought dwell on the fact that the physical man lives and moves and has his being in the sustainer of all organic life--air that he must breathe to live. Then let the thought rest on the fact that the "spiritual" man also lives and moves and has his being in a similar but subtler energy upon which he must depend for life. As, in the physical world, no life assumes form until after a seed is sown and no higher fruit than that of the parent stock can be produced; so in the spiritual world no effect can be produced until the seed is sown and the fruit will depend upon the nature of the seed, so that the results which you secure depend upon your perception of law in the mighty domain of causation, the highest evolution of human consciousness. Now, you have to come to a higher stage, that of being a superman. A superman is led by inspiration.

INSPIRATION. INSPIRATION is the art of receiving and makes for all that is best in life. Inspiration implies Power. To understand and apply the method of inspiration is to *become a superman*.

You can live more abundantly every time you breathe if you consciously breathe with that intention. It is intention that governs the attention and without attention you cannot secure higher results.

What you breathe is Pranic energy or Pranic ether. Man could not exist a moment without it. It is the cosmic energy; it is the life of the solar plexus, the brain of the sub-conscious mind.

Now, to revert to the practical aspect.

EXERCISE 54.

SELF-ABSORPTION.— This week you had better concentrate on the object of your thought, i. e., become so absorbed that you are conscious of nothing else. Do this a few minutes every day.

EXERCISE 55.

Go into the silence and concentrate on the fact:

‘IN HIM WE LIVE AND MOVE AND HAVE OUR BEING’.

Let this occupy for a week.

EXERCISE 56.

Again, concentrate on the Truth. Try to realize that the Truth shall make you free, i. e., that no one can stand in the way of your success. Realize that you are externalizing, in your environment, your inherent soul potencies. Realize that the silence offers all opportunities for awakening the highest conception of Truth.

EXERCISE 57.

Now, we would ask you to become Spiritual. For this think that you are not a body with the Spirit, but a Spirit with a body. You are all in all.

CHAPTER IV

GNANA YOGA

(The chapter on GNANA YOGA was given out in Sanskrit fifty years ago and has been sent out translated into the west without full permission —by lay chelas—)

The object of meditation is threefold:—

1. The study of our lower nature in the light of the Higher for the Theurgy has to be preceded by a training of our senses and the knowledge of the human-self in relation to the Divine self. This is the genuine concentration, conscious and cautious upon one's lesser self in the light of the inner Divine Man.

2. TO ATTAIN CONCENTRATION:—

Yoga (Concentration, Dharana) Patanjali tells us "is the hindering of the modifications of the thinking principle". The mind is ever running from one thing to another or drifting idly before every wind. Such a mind is useless for any occult purpose, and it must be brought wholly under control; trained to fix itself "without wobbling" on a single point for any desired time, before it can subserve the student of occultism. This is a necessary preliminary to successful study. "The hindering of the modifications of the mind already referred to" proceeds Patanjali, "is to be affected by means of exercise and Dispassion. Exercise is the uninterrupted or repeated effort that the mind shall remain in its unmoved state". (I. 12, 13). Many are the obstacles in the way of the student such as langour, doubt, carelessness, laziness, and for the prevention of these one truth should be dwelt upon (I. 30-32). How this concentration may be obtained, and the result of obtaining it, are thus given:

"A means of attainment of steadiness of the mind may be found in immediate cognition, or, immediate cognition of a spiritual object which may also serve to an end; or, the thought taking as its object some one devoid of passion—as, for instance, an ideally pure character may find what will serve as a means, or, by dwelling on knowledge that presents itself as in a dream, steadiness of mind may be procured, or it may be affected by pondering upon anything that one approves.

The student whose mind is thus steadied obtains mastery which extends from the Atomic to the Infinite.

The mind that has been so trained that the ordinary variations of its action are not present, but only those which occur upon the conscious taking up of an object for contemplation, is changed into the image of that which is pondered upon, and enters into full comprehension of the being thereof". Patanjali (I 35-41)

This is the final end of concentration, it is a means of acquiring knowledge—the 'hand' by which the mind lays hold. Without the attainment of concentration, no useful meditation can be reached. Once more when the mind has overcome and fully governed its habitual inclination to consider diverse-objects, and begins to become intent upon a single one, meditation is said to have been reached. (III-II.)

3. CONTEMPLATION. (Dhyana). To reach the higher planes of one's own being, and thus to come into contact with Gods, until freedom of communication is obtained. To rise to the Logos of the Soul, by whatever name, it be called, to Buddha, to Krishna, to Mahadeva, to Brahmn, in a word to reach union with God, the Supreme Self. Thus may we rise above the-things-of-the Senses, and gradually learn to live in the true sense of the term; for real life is in the Spiritual consciousness of that God life in a conscious existence as spirit (life) and not (sleep) matter. For to the Yogi, the life of the body, narrow and petty, is not life, real death is limited perception of life, this impossibility of sensing conscious or even individual existence outside of

form, or at least of some form of matter. To rise above the world as we know it, to live a conscious life out of the body, to know by our own experience that we are not dependent on the body for conscious existence, this is the glorious end attained by meditation, this is the triumphant certainty that puts an end to the fear of Death. Without passing through the gateway of Death, we tread the realms beyond his portal, and thus the life which is normally "after Death" becomes familiar and loses all the terrors of the unknown.

(Kriya) The Method of Meditation

Those who, before coming into the school, have been in the habit of practising meditation as part of their spiritual life, will do well to continue their method, if they have found it useful and only introduce into the familiar framework such new practices as may render it more effective. In no case the following suggestions to be considered authoritative for a paper on this subject meant for all students can contain only general rules, while meditation is an individual thing; the method to be modified in each case according to the needs and idiosyncracies of the individual. Further some of the most important parts of meditation cannot be given except by word of mouth, and need to be added to the written suggestions when opportunity offers. But beginners will find the following practices useful in commencing this difficult work.

EXERCISE 58.

The beginner will do well to divide his 1/3 hour of meditation into 3 parts, each directed to one of the divisions given above. He will very likely ask at starting: What about posture. Patanjali answers him; a posture assumed by a Yogi must be steady (siddha) and pleasant (sukha). Let him choose any posture which can be maintained without effort but which does not tend to laziness or sleep. It is best that the spine should be upright, not sloped, the head a little but slightly bent, the breathing easy and regular. The body thus disposed of, no further attention need be paid to it. The

first stage is self-study, Pratyahara:- To this the westerns train the student to pass slowly backward in thought over the events of the preceding 24 hours, notice his acts, his thoughts, his motives, his environment. This is the minutest examination of one's lesser self and its walk in life. Let his review be calm and judicial, as of another let him note mistakes for instruction and future guidance, but let him not waste time in remorse. Remorse deepens the impression and so lends it unasked life. Let him cold-bloodedly mark his blunder that he may not make it again, and then pass on; it is necessary to waste time and strength in a superfluous payment of sorrow. Let it be observed that his review is to be made backwards. The disciple should call up event after event in the reverse order of their happening giving effects to causes. A moment's thought will give the reason for this method. If in the evening we start from the morning and work onwards through the day we come to a full-stop when we reach the hour at which we then are. If we begin from the time at which we are and work backwards, each preceding event is called up by association and we gradually acquire the power of running backwards to the day before, to the week, month, year before without any break, and finally in this way may be recovered memories of past incarnations. It is like following a chain link backwards till you reach its beginning and so Patanjali says.

"A knowledge of the occurrence experienced in former incarnations arises in the ascetic from holding before his mind, the trains of self reproductive thought and concentrating himself upon them (III, 18). Notice the 'self-reproductive', each link calls up the link beyond it, and this can never be gained by beginning a little way back and working forward".

The student will find some slight difficulty at first in the practice, but the difficulty will disappear before a little steadiness and determination and the habit of thinking backwards will become easy and pleasant. But we do not recommend this.

EXERCISE 59.

The 2nd stage is the attainment of Concentration (Dharana). To this end the beginner should not devote at first more than five minutes; for the fatigue it arises, is considerable if real effort is made. Five minutes of strenuous effort is more useful than $\frac{1}{2}$ an hour of slipshod dawdling. Let him choose any object, say a watch. Let him fix his eye and mind on it and its characteristics; at first on its form, material, and color but he must think of nothing else. At first as he begins to think on it he will remember that so and so was; the memory of an interesting conversation will enter the field of his thought. His mind will dart here, there and everywhere. He must gradually bring it back each time and fix it again. Over and over again the same thing will happen. Over and over again he must (lead) it back. There is no other way of learning concentration. When he is able to think steadily of the characteristics of the watch for five minutes without any other thought coming in, he will cautiously drop the characteristics and posture of the idea 'watch' apart from characteristics, of a particular size, or form, or material. Let him hold on steadily to this idea. When he can do this without effort, let him try to form an image of a "Watch" on the mental plane, by concentrated imagination, till it becomes objective to him. When he has reached the stage of doing this, his lower mind will have become a powerful instrument.

But only as you advance along the path will you discover what the term mind means. You will find that it includes all phenomena, has causes, produces results and that all these are below the Real.

You must understand, says Krishna in the Gita, that the force of the Imagination is as great as that of Air; nay it is in direct ratio opposite to the square of the will. As fast as the will brings up its big guns the Imagination captures them and turns them away, against the will.

Away then with all strain, all effort. Effort wakes us up and so suppresses the tide of the unconscious;

secondly, it causes conflict between the will and the Imagination. You have to inhibit thought and to persevere, to reach the Kingdom behind thought.

You have therefore to train yourself to an ignoring or suppressing of the will and to an exercising of the Imagination by adopting a sort of free effortless mental attitude, a relaxation not by changing the object of attention but by a complete suspension of strain in attention.

EXERCISE 60.

DHYANA, CONTEMPLATION?

The 3rd stage is that of true contemplation meditation in essence. Let the student select any lofty subject his own spirit, the radiant Augeoides the image of God. Let him steadily think on it, trying to rise to higher and higher conceptions of spirit till his thought can go no further.

The beginner must remember that meditation is the road by which Manas, the Human soul, seeks first to unify itself by harmonising the lower with the higher, by transferring the seat of consciousness to the higher, and then impressing the lower until the manasic consciousness is controlled, thence to rise into union with Atma, and thus with oneself. But there is body as well as soul and spirit, and this body is an obstacle at the start. In order to diminish its resistance as much as possible without exhausting in this effort the higher energies needed for meditation proper, advantage should be taken of all favourable external circumstances, and external hindrances should as far as possible be eliminated. No favourable externals can supply the lack of inner strength and devotion, and no unfavourable surroundings can keep the resolute in bondage but none the less it is wiser for the beginner to diminish his difficulties as much as he can. Enough will remain to tax his energies.

The song of the Geetha is the first thing to hear in mind, any action set up in the body tends to recur, and the oftener it is repeated the more insistent the recurrence. Let the beginner take advantage of this by choosing a fixed place and a fixed hour for meditation.

NOTE.— (Throughout this chapter the best conditions are given but each must take as much as the circumstances of his life allow. Even if the circumstances be untoward an inner strength will be developed by serene 'acceptance' of and persistence under, difficulty. If the place be used for this purpose only the advantage is considerable, especially while the soul is weak, for then all the surroundings help to recall the body to quietude and balance; moreover, the Pranic atmosphere of a place used only for spiritual work is pure and helpful and reacts on the magnetic state of the lower body. The fixed hour is important, for gradually its recurrence will affect the body, and through it automatically into the state customary at the time.)

The best times for meditation are the half hour before sun rise, the half hour with noon for its midmost point, the half hour after sunset. These are the time at which external magnetic conditions and the magnetic condition of the body are the most favourable. Concentration and contemplation should never be practised between the hours of 10 P. M. and 2. A. M. Practised within those hours harm rather than good is likely to result, to beginners.

All students know something of the relations between the earth and the moon. The Moon not only influences tides, vegetation, physiological periods, diseases etc. But it is closely related to man. Hence the changes of the moon rule the more or less favourable times for effort, and during the bright fortnight from new-moon to full, there should be concentrated endeavours to progress whereas during the dark fortnight it is well merely to avoid slipping back. So in struggling to swim well, a swimmer, let a wave carry him onwards, clings to some point of support that he may not be drawn backwards with its ebb waiting for the next wave ere he makes another forward effort. To work with nature and in accordance with her laws and so to use all strength to the best effect is one of the advantages of occult training.

If circumstances permit, a definite hour be fixed upon the student should rigidly keep to it, never permitting laziness or disinclination from any cause to stand in the

way. But he should readily waive it in deference to any real call to human Service, for he seeks spiritual strength in order to serve and must ever hold his personal advancement in utter subordination to the needs of others; the first stage of meditation is self-study.

Pratyahara —The study of the lower self in the light of the Highest should be separated from Concentration and Contemplation, and is best done in the evening when the day's work is closed what is said above as to the hours between 10 P. M. and 2 A. M. does not apply to the review of the past days, provided that the mind be kept alert and no dreaming or drifting be indulged in. The object of this review is to gain a thorough knowledge of this lower self of its strengths and its weaknesses, its excesses and its deficiencies, its illusions and its deceptions, where it needs stimulus and where restraint. To this end the student should pass slowly backward in thought over the events of preceding 24 hours, notice his acts, his thoughts, his environments.

Concentration and Contemplation should be performed at one of the times above given if possible, in any case the student should give a brief time to these before going forth into the world so that he may go forth balanced, self-collected, self-mastered to the daily work of life, so full of distractions.

Painful efforts to check the breathing are dangerous and ought not to be made. Concentration of thought affects the breathing and may bring about suspension of breath quite unconsciously and the observation of this has led to the effort to bring about suspension in order to induce concentration, but this is beginning at the wrong end, and is against the methods of the Gnana Yoga Schools. The best posture for the beginner is to sit on the ground cross-legged, because the position lends itself to easy balance and once it becomes thoroughly familiar and comfortable; thus disposed of the body need be paid no further attention.

One sitting down to meditate, in the accustomed place, and at the accustomed hour, body and mind will, after some practice automatically steady themselves. The Sacred word should be first uttered; with the mind fixed on the unity of self with the Self, and it is a seemly and gracious custom to remember with gratitude and cite the Parampara the names of those who have been the teachers of spiritual knowledge to the student, the occult links between himself and God. A deep and intense aspiration for purity—since only the pure can see the pure—an unlifting of the heart to the spirit as God, a definite placing before the mind the object of the life of disciple-ship the beginning of a Saviour of the world. These are the natural preliminaries of meditation. Whether they be or be not definitely formulated or embodied in definite language, will depend on the habits and the cast of mind of the student or whether his tendency be more towards devotional aspiration or towards intellectual endeavour. The individual must here be considered; no general rule can be laid down. The second stage is the attainment of concentration.

The next stage of meditation is intellectual.—"Samprajñata". It is the 'concentration of mind on a single subject without wandering'. Here the beginner will meet his first great difficulty for the mind must be fixed steadily on one subject and must think of nothing else. At first as he begins to think on it, the mind will wander, he will hear some sound and wonder what it is. The memory of an interesting conversation will enter his field of thought. The mind will dart here, there and everywhere and often he will find with a start of recollection, that it has been far afield without his noticing its escape. He must bring it back each time and fix it again; over and over again the same wandering will discourage him; over and over again he must bring the truant back. There is no other way of learning concentration. He must help himself, however and considerably hasten his progress if he practises concentration in everything he does in his daily life; if he reads let him read carefully and with sustained fixity; whatever he is doing let him do it with steady attention, let him avoid

heedlessness, carelessness, discursiveness in everything, however trivial. Let him practise, as a mental gymnastic, now and then during the day the fixing of the mind for a few minutes on some material object a watch, a flower, a picture and let him concentrate his thought on it; or let him recall the image of some peculiar object, and fix his attention on the image clearly visualising it by every detail and holding by the mind.

EXERCISE 61.

In the part of meditation that we are now considering the beginner should select some fundamental virtue and fix his mind on it trying to realise its essence and value, its place in nature and its relation to individual evolution looking at it under various aspects and day after day letting the mind brood over it and thus gain knowledge. This virtue thus meditated on must be the object of special practice in the daily life, thought out in meditation, acted out in life. These exercises of concentrated thought and concentrated effort react upon each other and gradually make a channel for the manifestation of a corresponding spiritual force, a faculty of perception, of intuition related to the moral quality concerned. Thus if Truth were the object of concentration, effort would be directed to unerring accuracy in thought, speech and action and gradually there would manifest the spiritual faculty of intuiting truth, a keen insight which would pierce through illusions a vision that glamour could not disturb or blind on any plane. Again if compassion Karuna were the object of concentration every opportunity of rendering service, of giving sympathy, of showing helpfulness would be eagerly embraced; and gradually the spiritual light of compassion would illuminate the lower nature and radiate outwards towards all. And so with every other virtue. Neither concentration without practice, nor practice without concentration will avail, both must be followed steadily, persistently, day after day, month after month. for without these building of character, carried out without inflexible determination, Yoga, Occultism is impossible, for then every step in knowledge leads the aspirant into more serious danger.

It may help the beginner to work out a little more fully the way of concentration intellectually on a virtue and we will take Truth as an example. This virtue should form the object of concentration during one year; both therefore, and as it has a specific value to the student of Occultism. One of the most dangerous weapon used against him is that of glamour and glamour can only be foiled by a soul that is true to the core. To develop truth here is to open the eyes of the soul in other regions, and since as he progresses, the student will pass at first unconsciously and then consciously into the astral world; it is of first rate importance to pass safely through its illusion by this steady daily concentration in a practice of truth.

EXERCISE 62.

It is difficult to describe in words a process of thought and each must adapt the following to his own method of thinking "that is truth"; He is 'Atma'; thou art that. Think on Truth as the essence of the Divine Nature, hence as pervading all manifestations; as the Universe is thus rooted in truth every form must have Truth for its essence, thus 'He is Atma'. Harmony of the form with the essence can alone ensure persistence, thus life depends on truth and Truth is seen as life and untruth as Death. 'He is Atma', then only as the form is made an organ of Truth can atman manifest its forces in the individual. Truth being all pervasive, all growth, all evolution must depend on Truth. Truth thus is seen as happiness and progress; falsehood as misery. The working out of truth in detail may be followed, every part of all this being thought over each day-in natural, social and individual life; its necessity for mutual trust, for combined effort and the disintegrating forces of falsehood for "Thou art That", Tatvamasi. The essence of man is Truth and as Man is self-conscious and rational he must cautiously strive to be true and consciously seek to harmonize his lower with his higher self.

Going out to his daily life, the one who has thus meditated will watch his thoughts, and strive to render them accurate and exact; he will feel it his duty to think as

truly as he can, to allow no carelessness, no slovenliness, no onesidedness in his thoughts. He will try, observe accurately and to remember accurately. He will watch his words and avoid all colouring, all partiality; if he describes he will describe exactly, if he be doubtful he will say so. He will watch his actions and be careful to give no false impressions and to correct any that may have been unconsciously given. In his evening review he will specially formulate attention to this head and see how far he has lived the Truth during the day.

A laborious task! Yes, my brother, "the Path lies uphill all the way" but it must be trodden if the goal is to be reached and may best be begun at once.

The last stage of meditation is devotional. It consists in contemplation and lifts the successful devotee into loftier regions of Being, bringing him into contact with the Devas with Paramatma. By this we escape from making a prison house of the body, by this we verify what else would have to rest on probability or authority, by this spiritual things become realities, and we learn to know

EXERCISE 63

Let the aspirant select some lofty spiritual object of concentration which arouses in him the feelings of reverence, of love, of aspiration, the more intense the attractive forces of the object the better, for what is needed for success is fervent, deep adoration that longs for union with its object, and yearns to merge and loses itself in that to which it aspires. Fortunate is the beginner if the thought of the God he seeks to reach arouses in him these profound feelings of veneration and love; but if it does not naturally rouse them, he should not try to force them as in this region of all regions, he should be true and without hypocrisy. If he does not feel this, let him contemplate his soul as the radiant Augeoides, or yet more abstractedly the Higher self, let him strike away limita-

tion after limitation, and try to feel himself as one with his family, his nation, his race, mankind, the world, the All.

But the aspirant who finds in himself without forcing, the uprising feelings spoken of, should steadily fix his mind on the Lord, the Guru whom he longs to find and should try to rise to higher and higher conceptions of Him till his thought can go (on) no further; and then having touched that highest point let him hold himself there, repeating Aumn seven times, and then keep himself passive as to the subconscious thought but intensely fixed in aspiration sooner or later he will feel the master's presence and may appear and see.

Now there is here a danger to be guarded against; avoiding to make oneself prey to the influences of the lower plane one must be positive to these, and this is gained by the preliminary effort towards the intensity of the aspiration and the shielding force of the sacred word (Aumn)

The great difficulty to be overcome is the registration of the knowledge of the Higher self on the physical plane. To accomplish this the physical brain must be made an entire blank to all but Higher consciousness. In the first place try to put yourself in such a state as not to feel anything that happens to the physical body, in fact, to separate yourself from your body. If in this attempt you feel anything, any foreign influence coming to you from outside, break off the concentration at once. Your best method is to concentrate on God as a living man within you. Make his image in your heart and a focus of concentration, so as to lose all senses, of bodily existence in the one thought. The idea of God will prove the best safe-guard against spooks etc. (paishachas).

EXERCISE 64.

The latter are far more dangerous for psychics than for others; therefore their bodies are much more sensitive to and attract more visions, other powers of nature.....During concentration one must make himself as positive as possible

against spooks, and all astral lower influences, but as negative as possible to the influence of God. Everyone of you create for yourselves a Master; give him birth and objective being before you in the Akasa. If it is a real Master, He will send his voice. If not a 'real' master, the voice will be that of your Higher-self. Every one will receive according to his own inner deserts, merit and development.

By following this path some have found, and they know that every painful effort they made a thousand times relieved by the joy of that finding.

To all--who are of what is called the religious temperament, "contemplation" of this nature will come as a helpful and strengthening exercise, a daily joy. Let them not be afraid of the feeling of devotion-- as too many who possess it are afraid because it naturally concentrates itself on a being to whom the heart goes out; for each soul may be thus rightfully helped on by its Elder Brothers up to the Great Father (Pitris), of Souls of man, and beyond. Let the heart fearlessly rest at the feet of Him whom the sound recognises as its Lord, for the power to love gives the right to love, and the fire of devotion purifies the heart. Truly is it written, "Love is of God and he that love this born of God and he that loveth is born of God and knoweth God". Love is the law, Love under the will.

Occultism justifies all that the human heart has yearned for in exoteric faiths and has too often but blindly sought, and leads the aspirant step by step, by rational methods to supreme heights where the human soul is "liberated" and unites itself with God. This simple practice during the first year will prepare beginners for further teaching and for details that can be given orally.

Those who have revolted from some of the exoteric of the various great religions, and who are purely intellectual in their envisaging of all questions, will probably feel repelled by the very practices that are attractive to the devotional. Let them adopt the more abstract form of contemplation, and leave aside what they regard as too "personal" in its character. If every one would faithfully follow

out such a system of meditation, as is here sketched during his discipleship. He would be ready for the reception of further instruction in this all important subject; but until these preliminary stages are acquired it is idle to try to help students to acquire more difficult methods. Until meditation becomes a part of the daily life and the fruits of its early culture have been gathered and stored, some intellectual acquaintance with the teachings of Occultism may be obtained but the student remains entirely unfit for the reception of any practical teaching. "Perfection in meditation comes from persevering devotion to the Supreme Soul," says Patanjali. We make occasional spasmodic efforts, and complain that we do not obtain at once by these results what for which sages have paid years of persistent toil. The result is sure, if the right road is taken. Let us "gird up the love of our mind and set towards our Goal."

N.B.— A warning against "sitting for Yoga," but it is not to be interpreted as levelled against the practice of meditation. "Sitting for Yoga," means following the directions given in some Tantric works as to physical practices carried out with the view of stimulating certain physical results. Among these are certain practices which tend to start currents from the neighbourhood of the generative organ and practices of prolonged retention of the breath. We do not permit the comparatively easy process of setting up currents in the lower regions of the body, and so causing physical results by impulse from the lower planes. We instruct people to start from the mastery of the Mind (imagination) and then when the time comes to reach the psychic regions by impulses started from 'above'. For this there are many reasons, but two may suffice us here. First there are certain organs in the brain which are required as the physical media for the action on this plane of the spirit of God. If these organs are affected by impulses from the desire-plane they become paralysed and ultimately atrophied and for the current incarnation they cannot be used for spiritual purposes. The progress of the pupil is stopped and this stoppage of development is the price he pays for his foolish hurry.

Another reason is that the lower psychical development is not permanently beneficial, while the intellectual and the spiritual are. The psychical achievements are mostly lost

at 'death', and such as pass on merely qualify a person as a 'medium' in a next incarnation if at all, a result that all wise people would desire to avoid. The intellectual and spiritual endure as a permanent acquirement added to the governed experiences of Mind and Man re-starts with a distinct advantage and is ready to travel further along the path.

EXERCISE 65.

Neither concentration nor meditation should be confined to the set half-hour, although the set half-hour should be observed. As said, the student should concentrate on each act of his life, should habitually think of one thing at a time and direct his energies fully on the point at which he is aiming. One-pointedness should be cultivated at all times for it enormously increases mental effectiveness. The mind should be gathered up and all its forces thrown on a single subject.

EXERCISE 66.

Also meditation should be constant--'in the cave of the heart, the 'Sushumna''; we should train ourself to revert to it continually in the intervals of work until at last it becomes a continuous background to the thought, or a soft note running ever through melody.

The student must make all his desires lean to, and upon the acquirement of spiritual knowledge, so that the natural tendency of his thought may be in that direction. He must therefore in every movement of leisure revert to these subjects as well as have a special time set apart for their consideration.

This continual brooding over any topic gradually enlightens the understanding regarding it, and if at all we concentrate the mind on any idea set forth in the instructions,

we shall gradually grow into the knowledge of what it contains. Any point which is not clear to us on reading should be chosen for this kind of meditation and we should fasten the mind on it as we walk to our business, and when we have leisure. Thus the power of concentration we gain in our daily exercise we can thus utilise for progress. For it is true that by thus fixing the mind on any subject we gain knowledge of that subject. As Patanjali says:— "From the particular kind of Concentration last described there arises in the ascetic and remains with him at all times a knowledge concerning all things whether they be those apprehended through the organs of the body or otherwise presented to his contemplation".

It is this inward brooding which gradually brings into activity the "3rd eye", that sees all things and by which the whole universe is sensed.

CHAPTER V

LAYA YOGA

VINI YOGA (use of Thought-Yoga)

NOTE:— Neophytes developing occult powers (siddhies) have to take great care about the use thereof. To prevent misdirection of one's powers the following exercises are suggested (67 to 85); and may be practised according to the need thereof.

DESIRE.—Desire is the path of discord, the sower of disturbance. We all become what our desires mould. Desire prompts the will to action. The physical centre of desire is the 'coccygeal' gland (also known as luschka's gland), situated near the lower extremity of the spinal column. This gland is most intimately associated with the arteries and nerves, but its exact function, like that of the spleen, pituitary body, and pineal gland, still remains a mystery to the anatomist. By controlling his desires through the power of thought man enters an upward, spiritual path. Note with care that it is not the will but thought which must first be employed to control desire and give it an upward impulse. The moment thought, which directs and controls desire, recognizes its own agency, refuses to be swayed, and gains the mastery, the will ascends to its higher plane, and its reflection transmutes desire to loftier aims; for will and desire are the higher and lower aspects of one and the same thing.

EXERCISE 67.

Everyone can look back on his weaker moments and recognize the desire to tell something which he felt would directly or indirectly impress people with his importance, cleverness or uniqueness. This is the desire for approbation. It is a dominant 'force' in human nature and is even noticed in animal life. It is nothing to be particularly ashamed of, because it is natural. Its importance to us

lies in the fact that it 'is' a strong force which we have allowed to work against us. When the average man has a chance to tell something which will rebound to his credit, he not almost 'irresistibly impelled' to tell it? Does he not impatiently seek the first opportunity to tell it? Ninety-nine people out of a hundred are like that. They don't realize that that desire for approbation is one of the strongest of Nature's subtle 'forces.' They don't realize that it 'drives' them often 'against their will' and always against their sober thought, better judgment and good taste. Above all they do not realize that this subtle but almost irresistible force is a 'mental current' that could be used for their own immense advantage instead of allowing it to 'discharge' flashily like the electric spark from the static machine leaving them so much weaker than before.

Check your desire for approbation at every turn. Let it not be satisfied even in the smallest thing. If it be hard to do this, it only proves that you are holding a strong force within you. A force which yearns and struggles to unite with its opposite outside in some other mentality. If that condition is held, then you have a state of attraction.

It will not be long after you begin to put into practice these ideas already given, until you will notice a marked change in yourself. A growing self-respect, an unconscious dignity, a feeling of power. After each conscious repression of desire-force, you can 'actually feel' the power in your very nerves.

PSYCHIC HEALING

THE PHILOSOPHY OF PSYCHIC HEALING.—From the earliest times of which we have record in history it has been noted that to certain people was given the power to cure disease and pain in their fellows by the laying on of hands, by giving certain magnetized things and by mere sight. These instances are evidence of facts of stupendous importance, viz. that every human being has a power which can be developed by practice,

POLARITY.— You know that every human being is magnetic. Every human being attracts and repels without knowing that he does it. Psychic Healing is strictly the using of this magnetic force consciously, that is to say, projecting it upon others by determined effort.

LAYING ON OF HANDS.—The right hand is considered to be positive, and the left, negative. Magnetism or Prana is transmitted to the patient with the application of the right hand, and the left hand to close the circuit, as it were, i.e., to very strongly draw the current through the patient's body from your right hand to the left. Here, the Prana, the life current or magnetism in you passes through the body of the patient, cleanses the body, destroys all cause of disease and returns to you purified.

As you have been sufficiently trained in projecting thought currents or Prana, it is unnecessary for you to use hands in the treatment of diseases.

THE LAW OF GIVING.— It is a beautiful provision of nature that the more freely you give, the more freely you shall receive, and whereas the average man who is only unconsciously magnetic gives off very little magnetism in his daily intercourse with human beings, and re-absorbs very little magnetism himself into his nervous system. The magnetic healer on the other hand makes a daily practice of assisting his fellow-beings by the exercise of this beneficent power and is receiving a special influx of nervous energy from the quickened assimilation of food and air in the chemical laboratory of his body. In other words, when you determine to help others, you so quicken the vibrations of your own organism that you will receive supplies of strength from the inexhaustible source in proportion to the demands that are made upon you. No selfish person can be a thoroughly successful magnetic healer because the generous impulse which is required to set in motion in their full force these vibrations which feed the nerve currents is lacking. Have no fear, therefore, that in the practice of magnetic healing you will give off so much nervous energy that your own physical health will suffer, because the greater the demand upon you, the greater will be the supply to you.

VALUE OF SYMPATHY.—The finest demonstrations of magnetic healing are given when there is a communion of thought and feeling between healer and patient. To attain the best results by magnetic healing, your patient must **LOOK UP TO YOU** gratefully as one who can and will cure him of his malady. It is not necessary for you to study minutely all the ramifications of the diseases classified by medical science to-day. We know scarcely anything of the nature or the diseases beyond the fact that all disease is a manifestation of disharmony or lack of ease. We are accustomed to regard the body as an intelligent machine capable of contracting and being cured of certain disturbances which we call diseases, but as a matter of fact the body is nothing but a carcass and is held together by force of attraction, and rendered intelligent by nerve substance, and any curative action of any method of healing whatsoever is only rendered possible by the action of nerve substance.

THE NERVE CURRENTS.—The nervous currents of the body have their home in and are drawn out by this nerve substance which is used by the intelligence of the individual. Therefore, in order to cure disease, it is necessary for you as a magnetic healer not only to employ your nervous force under the direction of your will to heal the patient, but to obtain from your patient that joyful accord of his intention, or will, with yours for his benefit, which completes the perfect circle of the union of wills between healer and patient.

THE POWER OF UNION.—When this union is established, when your patient has faith in you, there is no disease which cannot either be cured or greatly benefit the patient by the application of magnetic force.

Let your thoughts be centred upon this great work of healing and of the good which you may accomplish by practice.

Put yourself up thus into harmony with the
Essence.

Practise the first week for ten minutes, in the second week increase the time to fifteen minutes, in the third week to twenty minutes, and in the fourth and last week to half-of-an-hour.

POSSIBLE ATTAINMENTS.—At the end of the fourth week, you will begin to feel in truth that exultation of the spirit and bodily vigor which comes with the presence of large quantities of nervous energy in the system, revivifying and transfiguring you.

SENSING THE LIFE FORCE.—When this system is carried to perfection you begin to experience the 'spirit movement,' when the life energy actually can be sensed in its distribution throughout the body by nerves and blood.

CONFIDENCE.—While breathing to ward off worry as said above, look within and seek that heart silence which carries you to the radiant centre of your being, and laps you in poise and confidence. You will thus raise your vibrations to a higher plane and in doing this you lift yourself into a state in sympathy with higher influences and draw them to you.

THE CRISIS.—In all these treatments, the healer looks always towards one certain effect, an effect which is known to physicians as a 'crisis.' Crises have been recognized in disease from very early times. A favourable crisis is attended by sudden re-establishment of the secretions and excretions. In the light of our knowledge of the effect of Vital Magnetism it is easy for us to understand that the checking of the secretions and excretions, which is a prominent symptom of internal disorder, is due to the interruption of the vital current in its circuit. A removal of this interruption and re-establishment of the current by the addition of nervous energy sets again in motion the glandular processes of excretion and secretion. At the establishment of the crisis the skin especially becomes bathed in perspiration, and convalescence immediately follows.

THE FORCE THAT DIRECTS THE BLOOD.—The Healer deals first with the nervous system, knowing well that the power of repairing tissue is primarily located in the nerve-energy of the body. In other words, the power to arrest disease and repair the body is in the nerve fluid before it is infused into the blood, and exists as a force independently of the blood. The nervous system exercises a prime influence over nutrition and all organic processes, and it cannot be accepted that the changes in nutritive healing are only due to the variations in the size of the blood-vessels supplying the affected parts, although this is doubtless a factor in producing results.

CONTRASTING MEDICAL SCIENCE.—Medical science has directed its efforts mainly to the selection of drugs which have in their action upon the system a sedative, anaesthetic and purgative effect. Thus the physician gives his attention to the treatment of symptoms, relying for the removal of the cause upon the effort of the system to expel matter foreign to it, and thus get rid of the 'medicine' and the obstruction at the same time. Such a method must cause a smile. It is a confession that drugs are merely at their best intended to assist the intelligence of the body in driving out the intruder. The drug is a haphazard means of disturbing the Intelligence. It happens that the activity of the functions resulting from the introduction of the drug into the system is followed by a disappearance of the symptoms, the physician congratulates himself that he has found the correct remedy and pays no attention to the fact that without intelligence every drug must prove inert.

Surely, it is only reasonable to direct attention first to the controlling power, the Intelligence. Is it not better to act in union with that Intelligence than to disturb and irritate it? Is not this merely common-sense?

A RATIONAL METHOD.—The functions of the body are primarily under the control of the nervous system, and the rational method of treatment in any and all diseases is to reach function through the nervous system direct. Anything

else is a slow and cumbersome method. Normal processes are most speedily established by the application of Nervous Magnetism in all disorders of the body.

MEDICAL METHODS.—When inflammatory deposits have been organized—have remained in the tissues until they have become hardened—many means are resorted to by physicians for their removal. This is confessedly a difficult matter by use of drugs. Electricity is used as an aid to the absorbents to take up the morbid accumulation; dry air at a temperature of 500 degrees Fahrenheit is sometimes applied; and finally the physician informs the patient that when inflammatory deposits have become organized they may be considered a fixture.

MAGNETISM DISSOLVES DEPOSITS.—Magnetic Healers, however, have by no means concurred in this decision, and by directing their efforts to the controlling power they are enabled to re-establish harmony in the system and dissolve the morbid accumulations. There is a certain class of new and abnormal growth which baffles the physician and his armamentarium of drugs, but which yield readily to the application of Magnetic Healing.

RELIEVING PAINS —For all pain which is an inseparable symptom of disease, magnetic treatment is the specific remedy. There is no form of pain which this will not dissipate, as there is no form of disease which it cannot relieve and cure. The attention of the Magnetic Healer is first directed to the relief of pain by the introduction of Vital Force through the nervous system, leaving the eradication of the disease to the beneficent action of the same agent, working in harmony with the nervous energy of the patient.

SPECIFIC TREATMENTS. Let us give our attention now to the treatment of specific diseases.

DIGESTION.—All disturbances of the digestive function whether gastric or intestinal can be relieved by concentrating on the Manipura Adhara (Solar Plexus).

THE CEREBRO-SPINAL MENINGITIS.—The only treatment is the rhythmic flow of the alternating currents down the spine. Concentration on the Muladhara will relieve this.

HEART WEAKNESS.—The Sovereign remedy or rather the only remedy is alternate breathing. Hold the breath a few seconds before exhalation, and observe a light interval before inhaling the next breath. Repeat six or seven times—i.e. from twelve to fourteen breaths. This can be taken frequently every hour or two through the day. Concentration on the Anahata Adhara (Cardiac Plexus) is essential.

PAINS IN THE BACK.—Assume an easy posture; inhale counting 'seven' and exhale counting 'nine.' Keep quiet for three to five seconds. Then proceed as before. Do this twenty to twenty-five times. During the process concentrate on the Svadisthana Adhara (Prostatic Plexus).

WORRY.—For every mental or physical crisis first take a few deep full inspirations to change the air in the lungs. Then take the alternate breath as described in 'Heart Weakness'.

GASTRIC DISORDERS.—All the exercises in alternate breathing and held-breath are of great benefit. In acute attacks four or five repetitions of the held-breath at one practice at the interval of each hour will give speedy relief. During the process concentrate on the Manipura (Solar Plexus).

DISTANT HEALING OR ABSENT TREATMENT.—In distant healing or absent treatment, take a few rhythmic breaths and follow the directions below:—

Prana colored by the thought of the sender may be projected to persons at a distance who are willing to receive it, and excellent healing work may be done in this way. This is the secret of the 'absent healing' of which the Western world has heard so much of late years. The thought of the healer sends forth and colors the prana of the sender, and it flashes across space and finds lodgment in the psychic mechanism of the patient. It is unseen, and like the Marconi

waves, it passes through intervening obstacles and seeks the person attuned to receive it. In order to treat persons at a distance, you must form a mental image of them until you feel yourself to be 'en rapport' with them. This is a psychic process dependent upon the mental imagery of the healer.

You can feel the sense of rapport when it is established; it manifests in a sense of nearness. That is about as plain as we can describe it. It may be acquired by a little practice, and some will get it at first trial. When rapport is established, say mentally to the distant patient: 'I am sending you a supply of vital force or power, which will invigorate and heal you.' Then picture the prana as leaving your mind with each exhalation of rhythmic breath, travelling across space instantaneously, and reaching the patient and healing him. It is not necessary to fix certain hours for treatment, although you may do so if you wish. The receptive mental condition of the patient, as he is expecting and opening himself up to your psychic force, attunes him to receive your vibrations whenever you may send them.

MIND READING

MAGNETIC FIELD.—You have had some simple lessons in Contact Mind Reading. Now, we will take you through the advanced field of regular Mind Reading, i.e., sensing through the magnetic field. Here, though there is no material contact, the contact is made through the lines of force from the nervous system.

SUBDUING SENSORIAL CHANNELS. The main basic principle is subduing the action of all ordinary sensorial channels, and as well subdue your own personality and realize within yourself that of the subject.

RESPONSE TO CURRENTS.—Thus, if you desire to feel the nature of another person, or the condition of a room or object, you will have to completely relax or 'go limp' and respond to the electrical or magnetic current of that other person, or the sensations from surrounding channels or objects.

The current will carry with it all the vibrations of the individual, and will contain the exact expression of his individuality—physical, mental, or spiritual—and if you can tune your nervous system to the right pitch for receiving at the time of sensing, you will feel just as the other person feels—if suffering pain, you will feel that pain—in fact, your feelings in every way will be a reflection of the others.

ADAPTATION TO CURRENTS.—You must not expect to be able to actually realize everyone's conditions and feelings. With some people you may find a blank state, owing to their magnetic vibrations being at variance with your own. This variance can be overcome, to a certain extent, with continued practice, as you will naturally adapt yourself to the different vibrations.

QUICK SENSING —The action of sensing is quick. Impressions travel through the magnetic field or ether as quickly as lightning, and you must not in any way impede their progress or reception by thinking over them as they come. Slow reception is not of much value: it is the quick action which gives the most accurate results. It is only by continually exercising and testing the accuracy of the results attained, that you will gain confidence.

No definite exercises can be given, beyond impressing on you the quietening and subduing the personality and becoming passive when in the presence of other people, so that the impressions may be registered.

POSITIVE CONDITION.—Now, you would do well to know how to assume a positive condition.

EXERCISE 68.

'Method'.—Stand erect, feet together, arms, hands and fingers straight down and pressed close to side of body. Concentrate the mind on the muscles of the feet and begin to tighten them; when they are taut, treat each part of the body upward in the same way, until every muscle is stiffened.

The whole body (including neck, mouth and eyes) will be rigid, with the exception of course of the functionary organs. Keep it so for a few minutes, breathing steadily. Then whilst rigid, empty the lungs of air to the extreme point and keep them so as long as possible. (After a few days' practice you will be able to do this easily.) When this has been done, breathe steadily for a few minutes, but do not relax muscles; then take a deep breath, fill the lungs to their extreme capacity and hold as before. When breathing concentrate upon it and follow the muscular action. Then breathe steadily and deeply for about a minute. Now, divert the mind from the muscles, holding rigidity, and you will find the body is in an electrical state. Now, continuing the tense attitude and the deep breathing, hold on the idea that you have the power to attract electrical elements from the atmosphere. Hold this thought for two minutes, then slowly relax the muscular system in order, commencing from the head downwards.

The above will give you complete control over the muscular and nervous systems making the body positive.

CONTROL OF 'MUSCLES IN ACTION'. Now you may extend the operation by practising the control of 'muscle in action'. Commence by concentrating upon one action, or set of muscles, at a time. Remember the automatic action is of no value unless the mind works.

Commence with finger movements, opening and closing the hands. Then move the fingers individually keeping all but the one upon which the mind is centred quite still. Then follow with wrist, elbow movements, until every muscle is felt to be under control.

This should be done very slowly at first and then quickening the movement as you become accustomed to the control. It is a good plan, when out walking, to occasionally practise direct muscular movements with the mind centred upon them.

You will have now to pay special attention to the muscles of the trunk. The muscles of the stomach must be first tuned up. Breathing exercises strengthen and expand the

lungs and you will have to adopt some special method for tuning up the muscles of the stomach. You can do the same as with the limbs.

EXERCISE 69.

1. ABDOMINAL EXERCISE.—Slowly draw the abdomen inward and upward, then gradually allow it to return to its original position. Do this for about two minutes.

2. Start with the upper portion and commence a circular movement of bowels from right to left, twisting the lower from left to right. Practise this for two minutes. (This motion can be acquired only after some practice. Do the exercise very mildly and do not overstrain or tire.)

INTENSITY TO CONCENTRATION. You will have to pay particular attention to the exercise below as it is of immense importance before attempting intense concentration and a reverse process of the exercise is of more importance in reducing the tension of both the body and mind.

EXERCISE 70.

Completely empty the lungs of breath. Then draw in a deep breath slowly, and at the same time commence an upward spiral movement from the base of the abdomen, rising higher as the breath is inhaled. Exhale plainly and repeat several times.

This is a very difficult motion to obtain. You should imagine that you are twisting the stomach round and round, rising higher as you fill the lungs. After a little practice you will realize a definite spiral effect, reaching from the base to the top of the body. This is not a body movement; there must be no outward muscular sign of twisting.

EXERCISE 71.

REDUCTION OF TENSION.—To reduce tension after concentration, reverse the exercise, as the breath is exhaled,

spiral downwards. Repeat this exercise several times and all strain will be removed.

You will note here that all exercises in concentration should always conclude with concentration upon the higher centres, and with an upward direction of currents as these are psychical and spiritual, while downward flowing currents are physical.

EXERCISE 72.

METHOD.—In the presence of some one who is ill, try to feel his pain and the nature of the illness. If you are very sensitive, a magnetic thrill may pass through you on forming contact, and during the time of reading or sensing you may feel as though connected to the person by an invisible cord.

EXERCISE 73.

When walking in the streets, try to realize the nature of the person in front by walking in step with him, imitating any peculiar action of limb or body movement and then try to link up magnetically and realize what his feelings are.

Always revert to a positive state of mind after being negative or receptive, or otherwise you may retain some of the conditions you have been sensing, and such are not desirable.

Rhythmic Breath and Concentration on the Ajna Chakra will make you efficient in the art of reading the minds of others.

HOW TO HYPNOTIZE AN ABSENT PERSON.—Think of the person you wish to influence. Picture him mentally before you, to the absolute exclusion of all other thoughts. For the thought to be effective, you will see that the mental picture begins to move and act restlessly. This is a sure sign that the person concerned is influenced by you.

Then, stand and make passes from head to foot. When returning, throw the hands outwards. Repeat the pass with the inside of hand covering the face of the mental form and passing downward to feet. You will find that this hypnotizes the absent person. Awaken the subject by making reverse passes from the feet upward to the head and by giving appropriate mental suggestions to 'wake up'.

Mind magnetism is a higher force than nerve magnetism. Mind magnetism is that psychic force which works so powerfully in 'absent treatment'. It varies in quality and effect with each individual. There are as many forms of it as there are faculties of the mind. For example, suppose a man thinks of something to eat. What happens? He excites the battery cells of alimentiveness. That force, sent out, tends to make others hungry. Suppose he thinks of money—of property. The cells of the phrenological organ of acquisitiveness, becomes active. That force of magnetism, sent out, affects the person or persons concerned with the desire for wealth.

There are about forty phrenological faculties of the mind. Each faculty generates magnetism which causes the same faculty in other minds to respond.

To illustrate: Tune two violins in the same manner. Place one of these in one end of the room and the other, in the opposite end. Pick the brass string in the one and the same string in the other will vibrate. Pick the next string and so on. And you find each correspondingly timed spring vibrating in the other instrument. Even so is the response of the minds. Exercise one faculty and that arouses the same faculty in every mind which is passive and in tune with the operator's. The force underlying this is mind magnetism. It is generated by one who can raise in oneself at will the various sensations the mind is capable of. It can be generated by auto-suggestion and rendered as strong as possible, in the passive psychic condition. It can also be held within the brain cells, while passive, as a mental picture. Become positive. Call upon that force mentally and you can throw it on anyone as you please. Practice strengthens your power to do so until, at last, you can send the force to absent persons in such quantities as to hypnotize sensitive persons instantly.

EXERCISE 74.

PHRENO-HYPNOTISM.— To be able to dream at will, one should train the concentrative power of the subconscious mind. And to do this, acquire first the correct way of thinking. the hypnotic way of thinking of, but one thing at a time to the exclusion of all others. Make your thought strong, clear and correct—a perfect thought. See that the thought is vision itself.

Now cease thinking. This is an involuntary act of the mind—a dream state—when the subconscious mind predominates, resulting in visions, sounds, sensations, etc. This is dreaming at will. Practise this daily for a few weeks and the dream state will follow any thought you think, instantly. although you are wide awake and your eyes open.

Then, you can with your mind touch the various phrenological organs of the brain, over the mapped location on the skull and each successive faculty will be aroused to different functions. You touch the organ of spirituality, as mapped out by phrenology, and you in a vision will see a spirit, and while through your head apparently you see with the mental eye of the faculty, a spirit touches the organ of acquisitiveness and through the mental eye of that faculty there comes in a side issue of the scene of money, of property, etc. Touch the organ of Alimentiveness and there comes into the mental scope of wonders another side scene of things that please the appetite. Touch the organ of motion or give your mind the thought of movement and the limbs will immediately begin to act and involuntary motion or walk occurs and you pass upon the street avoiding collisions. You involuntarily walk and move as the involuntary muscles of the heart, the lungs, the pulse move. You from one side of your head see sights that please the appetite, in another quarter of the mind you see treasures. In another direction of the scope of the mind's eye you see spirits and can see simultaneously as many visions as there are phrenological faculties of the mind. You touch the organ of individuality and you see numerous things. Touch the organ of locality and you see landscape, scenery, mountains and any part of the earth you desire. These are hypnotic wonders of the mind,

and that any condition that can be brought upon a trance subject can be self-induced. And it may be produced upon yourself when you are wide awake, and not in the hypnotic condition. This is psychism. In the above you bring on the condition by simply training the mind and developing the right way of thinking. All the time when these involuntary acts of the mind occur you are fully conscious and aware of them, only you do not think positively, that is, by act of the voluntary mind, but involuntarily call up the thoughts and visions by touching the phrenological organ of that faculty, the magnetic current of the hand arousing the subconscious mind to produce the action of that faculty. In the trance subject this is Phreno-Hypnotism, in yourself when wide awake it is Phreno-Psychatristm. You can only produce this phenomena when the condition is made right by right thought.

EXERCISE 75.

HOW TO BRING ONE TO YOU PHYSICALLY.—Now the one great secret in having a number of hypnotized persons to concentrate their mind on a very hard subject, in the middle of the night when the absent subject, who is hard to control, is asleep, is in the powerful condition of the combined telepathical strength of the several subjects upon a person who is asleep and whose subconscious control is uncovered and exposed to the tremendous thought-transferring force. In the natural sleep of a subject you have a great susceptibility for this experiment and such experiments performed at an hour of the night when people are likely to be asleep, is a sensible idea for the operator. In this way you can bring a person to your office in the middle of the night by telling the hypnotized subjects to become attractive and magnetic and to send the subject the thought and desire to come to you in his sleep.

If several persons will think of one thing at the same time, the thought force will be like a large river fed by many small streams. The combined thought force will be almost strong enough to hypnotize people, to control the desires and feelings of the person concentrated upon, and with practice

a number of people may become expert in this line, and compel anyone come to them. There is no better method for the development of this power than for a number of persons to 'sit' in a circle and use the diploma method, to sit at the night when the 'psychic circle' holds and then the psychic power becomes so strong that absent persons, whom they think of will immediately come to them.

The reason why a hypnotized person can so control the minds of another is the same as that a magnet will attract steel. The person hypnotized becomes very magnetic when left to sleep, and this power attracts and draws to it the same mental elements in others, and people are always unconsciously controlled by looking upon a subject. The subject as a result of hypnosis becomes very magnetic and this power also attracts the unseen spiritual element of the universe. The more attracted power brought together the stronger is the magnetism, the same as many magnets put together have more power than one singly.

Now, when this hypnotized person is set to concentrate his thought upon someone who is asleep, certain elements of the sleeper's subconscious mind will be aroused by the attracting force of the hypnotized person. The corresponding elements of magnetic control in the two persons will be drawn to each other. The hypnotized person naturally puts forth thoughts that are magnetic and this arouses this element of thought action of the subconscious mind of the sleeper and he becomes hypnotized. The attraction that acts between the two minds is the same as in telepathy.

SOMNAMBULISM.—Occasionally the muscular system becomes active during sleep, instead of the senses only, and this is called Somnambulism. In this state a patient walks, and talks in his sleep, etc., and even does consecutive mental work. This is a case of the subconscious mind being too active and should be checked by proper treatment. It is extremely dangerous to wake anyone suddenly in the middle of an access of somnambulism. The talk may be very interesting sometimes and you may even converse with him in a low tone and see whether he replies intelligently. There are many instances in which the patient has given valuable information while in this state.

Do not press the somnambulist too much, for if you do you will gain nothing; you will even lose the advantages which you might derive from his lucidity. It is possible that you could make him speak upon all the subjects of your personal curiosity, but in that case you will make him leave his own sphere and introduce him in yours, he will no longer have any other resources than yourself, he will utter to you very eloquent discourses, but they will no more be dictated by the external inspirations, they will be the product of his recollections or of his imagination. Perhaps you will also rouse his vanity and then all is lost, he will re-enter the circle from which he has wandered. The two states cannot be confounded.

SELF-SOMNAMBULISM.—In order to throw yourself into the somnambulistic state instantly, you should practise self-post-hypnotism. You know how to hypnotize a subject instantly by means of post-hypnotism. You also know that the more anyone is hypnotized the easier it is to hypnotize him the next time. Just so with yourself. The more you practise going into the dream or vision state at will the easier it is. Now, to post-hypnotize yourself so as to be able to throw yourself into the artificial somnambulistic state instantly, you should practise and develop this faculty in this way.

EXERCISE 73.

Commence each 'sitting' bringing up into your conception the same mental picture or vision, and travel mentally the same route. Continue this once a day at the same hour from three to six weeks until you find yourself sound asleep. The sleep-control can be accomplished easier each successive sitting. until finally, at will, you can go into a sound sleep instantly in less than a second.

TRANCE MEDIUMSHIP.—Many persons cannot enter trance spontaneously but have to be mesmerized by another person before this condition is got about.

Trance is very closely akin to some cases of suspended animation, to certain Yoga trance conditions and even death itself. However, it differs from all these very widely.

EXERCISE 77.

HOW TO ENTER TRANCE BY YOURSELF.—Begin by gazing for some time at a bright object, such as a reflected light, coming from a mirror, crystal-ball, etc. This will tend to tire the eyes and nerves slightly, and bring about a dazed condition which is usually the beginning of trance. While looking at the bright object, breathe deeply and regularly through the nose and from the diaphragm, as explained below.—

Stand before an open window or out of doors,—free from all restrictive clothing. Before beginning, exhale forcibly, bending the body forward and relaxing the muscles. Place both open hands over the abdomen. Now, breathe as deeply as possible 'against' these hands, expanding the abdomen as much as possible, without allowing the chest or ribs to expand in the least. In other words, breathe with abdomen only. After you have done this five or six times, place both your hands against your ribs on either side. Now breathe in deeply, pressing out the ribs, but without allowing either the abdomen or the upper chest to expand. After you have done this five or six times, place your hands on the upper chest, just below the neck, and breathe with this portion of the lungs, without allowing either the ribs or the abdomen to expand. At first you will find it very difficult to control your breathing, limiting it to these parts of the lungs, but this will come with practice.

You must not let this distract your attention, however, as all the bodily processes should be unconscious. If you have already practised deep breathing, as before explained, you should by this time be so far advanced that you can try to do so at will without consciously thinking of it.

While looking at the bright object, do not concentrate or think of anything in particular, beyond keeping yourself conscious and remembering all the time that you are 'yourself', that you are not leaving your body and that you are not going to become totally unconscious.

influenced "against my will" by forces other than good . . . I can always return to myself when I want to'. These and similar suggestions you must give to yourself, and hold them in your mind as a central point of force while entering trance, even when allowing yourself to become passive in every other way. If you do this, you will avoid a great deal of difficulty and danger.

(3) If you can in any way assure yourself that you have a band of spirits or controls 'on the other side' who are ready and willing to help you, this would mean much. A good medium or clairvoyant could probably tell you whether this is the case, and the nature of the intelligences who are trying to influence and act upon you. If these are described as evil, you had best postpone your development until this condition changes. If, on the contrary, they are described as good and helpful, you may proceed, subject to the above precautions and advice.

EXERCISE 78

DEVELOPING EXERCISES.--A very good practice in developing trance-mediumship in yourself is to cultivate the habit of analyzing your own 'falling asleep' process. Try to catch yourself as you fall asleep and hold on to yourself when in this semi-sleeping condition as long as you can, before finally dropping off to slumber. This you will find very difficult at first, but it can be mastered more or less in time.

If you can succeed in catching yourself in this manner, when nearly asleep, and retaining a certain degree of conscious control, you may rest assured that you will not only be a good trance-medium, but that you will be able to protect yourself while in the trance-state, and that harm can hardly come to you when in this condition.

This is a very excellent practice and has given many psychics that power over themselves which they formerly lacked.

EXERCISE 79.

SELF-PROJECTION. -By self-projection is meant the faculty or ability to send out or cause to travel to a distance the etheric self or double by an effort of will.

This inner, etheric body, which is expelled to a distance by the power of will, in cases of self-projection, may be released and projected by the student after a certain amount of practice. He should go about this cautiously, feeling his way, as it were, but proceeding more or less along the following lines:--

Place yourself in a perfectly composed attitude, either on a couch or in a large chair. Close the eyes and breathe deeply for a few minutes, all the time holding the mind on the Manipura Chakra. Or, concentrate on the Phala Netra Chakra which is located between the eyebrows in the region of the pineal gland.

Travel over your body in thought, and at each point or spot dwelt upon by you, 'will' that your etheric body becomes detached or loosened from its connection with the physical body. As you begin to gain control of this process, you may hear or rather 'sense' a process of separation taking place, resembling a 'click', and inwardly feeling like the disconnection of an electric current. When this has been completed at one point, travel to another. Do not try too many on any one occasion, and always be sure to restore by an effort of will the original connected condition before you terminate the experiment.

After you have gone round your body in this way, and have succeeded in disconnecting it more or less completely, you should then call up before you, in space, a certain distant locality, such as the room of a friend, and, throwing the whole force of your being into a single determined effort of will, force yourself mentally to leave your body and travel to the locality before you. If you feel that you are losing consciousness, or that everything is 'going black' before you, discontinue the experiment at once and return to your physical body. If you can keep your self-consciousness

active, you may safely travel to any distance,—feeling assured that you will be able to return whenever you want to and reanimate your own physical frame.

EXERCISE 80.

HOW TO CREATE THOUGHT FORMS.— The student should see to it that he retains a grasp of his own personality and does not lose control of his inner self at any stage of the proceedings. As he progresses in his development along 'hes- lines, he should endeavour to make the apparition which appears 'at the other end of the line', so to speak, more or less solid. After he has once succeeded in the process of projection, he should throw all his will into the effort to make the projected form more and more substantial, and to will that his self-consciousness and activity be actually transferred to the distant scene. In this way he is not only seen by others, who may happen to be present, but is also enabled to see for himself what is actually going on in that place, and obtains, at the same time, a clairvoyant vision of the surroundings in which he has appeared. In this way both the psychic and those who perceive the created figure mutually exchange experiences, and this process should be continued until the projected double becomes so solid in structure that it cannot be distinguished from a real physical being.

EXERCISE 81.

LEVITATION.—Levitation or raising the body in the air without any support. This can be done only by experts who have perfect control over their will. This more or less superhuman feat is done even at the present day by many in India. The 'modus operandi' is as simple as anything, but the underlying principle, the power of the will, is no easy task. Ask your subject to lie prostrate on his back and induce as deep a hypnosis as possible. Then suggest mentally 'Your body will become filled with air, every portion of your body is charged with air, all the heavy components of your body will become as light as air.' Then think firmly that his body will rise in the air. You may increase the height by continued practice. It is better if this test is practiced in low-ceilinged rooms. After a time suggest

'Your body is getting heavy' as usual; you will slowly come to the surface of the earth; the components of your body slowly resume their usual weight, etc.' This can be also practised on yourself, when it is not necessary you must throw yourself in sleep. It is sufficient if you keep yourself in a perfect relaxed state and then take the above suggestions. Do not attempt this until you have developed will power 'perfectly'.

TELEPATHY or Thought Transference

You are doubtless more or less familiar with the subject of Telepathy in its manifold and various forms and phases.

Telepathy is based on the three main factors: (1) the process of building a definite thought, (2) the power and process of ejection, and (3) the capacity of the receiver.

THOUGHT AN ETHERIC STRUCTURE.—A thought is an etheric structure; brought into existence by the conscious self-inducing action into a group of cells of the brain. It is mechanically built, and is solid or flimsy, according to the strength of the vital current which is passed through the cells and the concentration which is brought to bear upon the construction of the idea. (Consciousness must be focussed upon whatever subject it is desired to impart, and the 'I' must realize it within.)

OBLITERATION OF OUTSIDE VIBRATIONS.—All outer sensory channels must be ignored, and the inner so concentrated that for the time being, all outside vibrations are obliterated.

You have had ample training in formation of thought.

EXERCISE 82.

FORMATION OF MESSAGE.—If the message you wish to send is one which can be built into a small picture, you should do so, as this will be received better. You should build it into a living picture, i.e., imagining them as actually flowing forth from you. If it is a word message, you should

make the mind sing with it—try to realize it with the consciousness vibrating to its melody. If it is joyous, you should realize a joyousness of spirit; and if it is sad, sadness. There must be no disharmony whether it be sad or joyous. There must be intensity of consciousness.

You may add extra force and power by breathing rhythmically in the measure of the pulse-units and using imagination, attention and will in the direction of the idea of the projection of your thought-waves, mental currents, as you would release the prana.

EJECTION OF THOUGHT.--You should concentrate the whole thought upon the person to whom you are despatching it and put the whole force and power of mind and body into the effort.

The reception of thought messages is rather easy when you relax yourself completely. You have had previously definite instructions on Relaxation.

EXERCISE 83.

DREAM AT WILL.--Now, we come to the still more delicate and subtle and wonderful manifestations which may be produced by the action of thought, by the power of the human WILL, and the action of mind on mind. These should be attempted only after success has been obtained in the other previously described phenomena. Progress should be slow, and it cannot be hurried. Impatience will serve only to retard ultimate success.

TELEPATHIC DREAMS.—It is possible to 'induce' telepathic dreams experimentally in another, and you will find it most interesting to endeavour to do this, or to serve as the subject for others who endeavour to induce certain dreams in you during your sleeping hours.

In such cases the sleeper has only to describe as carefully as possible his dreams on awakening. Those who endeavour to impress the dreams upon him must picture in their minds a clearly-formed series of images—allowing these to float before them in space, endeavouring to impress each one

in turn upon the sleeper by the power of 'will'. After a little practice these experiments will often be found to succeed.

It is possible to control our own dreams, to a certain extent, if we desire to do so. Thus, on falling to sleep, you may will that you experience dreams of a certain character, and if you set about it rightly you can obtain these in many instances.

EXERCISE 84.

Another method is to endeavour to catch yourself falling asleep, i.e., to analyse the gradual loss of consciousness in your own person which occurs as you are falling to sleep. It is only some who can do this. Those who are wide-awake one minute and asleep the next will probably never make good mediums. Those who linger in the borderland the longest, are those who are naturally more psychic.

EXERCISE 85.

AUTOMATIC WRITING.—Automatic writing means writing which is performed without the use of the conscious mind, that is, writing which is performed ostensibly by the unconscious muscular energies of the hand and arm; hence automatic or non-conscious writing. A pencil is taken in the ordinary way and held over a piece of paper, and in a short time it will be noticed that slight movements of the pencil occur, making scrawling marks on the paper. As time goes on, these marks become more and more consistent and consecutive. They begin to form circles, hooks, etc., until letters, then words, and finally whole sentences are written out.

HOW TO OBTAIN AUTOMATIC WRITING.—The best way to obtain automatic writing is to hold the arm clear of the table,—that, so that neither the wrist, nor the elbows, nor any part of the arm touches it. In this way a certain amount of fatigue is soon induced in the arm, and, as soon as this occurs, automatic writing tends to begin. 19483

In obtaining writing of this character you must be careful to abstract your conscious guidance from the hand as much as possible, leaving it to itself. Do not try and write anything of your own volition; let it guide itself, even if it writes nonsense at first.

Some persons obtain writing more easily if the pencil be placed between the first and second fingers, but whatever way is most convenient to you should be adopted in cultivating automatic writing.

Make the mind as blank as possible. After a time you may be able to think of other things at the same time, carry on a train of conversation, read a book, etc., at the same time that your hand is writing the messages, but it is improbable that you will be able to do this at first. The chief thing is to make the mind blank and wait results.

'TWO IMPORTANT RULES TO FOLLOW.'—When developing automatic writing, you should sit for 'not longer' than fifteen or twenty minutes daily and, if possible, 'always at the same time.' It is very important that these two rules be observed, for two reasons.

In the first place your spirit friends, who are, we are told, trying to help you in your writing, would come to assist you at certain stated times more easily than irregularly, especially if you told them exactly at what time to come. It is a good plan to say aloud, just when you have finished the writing 'Good-bye, to-morrow at the same time we will sit again for the messages.'

In the second place the time should be limited as you are likely to be carried away in your enthusiasm.

HOW TO DEVELOP THIS POWER.—Retire to a silent room. Assume a comfortable position and have the mind free from care and pre-occupation. Put forth your best effort to quieten the mind. Cut off the light as far as possible. Send out a mental call for guidance and wisdom. Persist daily in this call till you receive some aid. Do not form any opinion of the results. The messages may be unintelligible at first; after a few days practice you will have improvement.

CHAPTER VI

BHAKTI YOGA

A FEW OBSERVATIONS ON THE PRACTICES

If you feel the task beyond you, there is no need to despair. You will get from the school the smaller portion of good that you feel yourself ready to receive, and you will profit by the simpler of its teachings. But you must not complain when you find your progress only commensurate with your efforts for no man is carried up the mountain of occultism, he must climb it on his own feet. The value of this study lies far less however, in the secret knowledge thereby acquired than in the mental evolution which it subserves. The student seeks less to accumulate facts than to grasp principles, less to store the memory than to develop the capacity to perceive and understand. And this brings us to the next division of the work.

EXERCISE 86.

THE MAKING OF FACULTY

Never let a day pass—unless you are really prevented by other duties—without giving an hour (at least) to definite hard study. Keep the mind fixed on your work, permitting no distraction or inattention. Read slowly but master what you read. Never mind quantity, a single page thoroughly understood develops more faculty than fifty hastily run through. Miss no link of your author's reasoning and pass over no link until you understand it. If you are new to careful study read for $\frac{1}{2}$ of an hour and then closing the book write down in your own words a summary of what you have read, keeping the proportion of the parts. Compare this with the book and judge your own work. If the author be obscure and difficult to follow pause in your reading and dwell on the obscure passage, giving your mind chance

of illuminating it. And even if it be clear but deep, ponder over a paragraph seeking to get all his meaning and not only the parts conveyed by the words.

Intuition is developed by this effort, for the mind thus reached beyond the printed page seeks to touch the mind of the author. For this purpose, the attention must be complete, the mind steady and very calm, held at its calmest, so that it may begin to reach the higher consciousness which is not limited by the brain. Slowly in this way (among others) you begin to break way the barrier in the Sushumna and commence working towards the unification of Manas. You will find your perceptive powers, your insight into an another's meaning and your ability to seize quickly the whole scope of an argument rapidly increase as you follow this method of study and you will become conscious that your brain mind is developing into a more efficient instrument, month by month.

A SMALL BUT USEFUL HINT, is that you should keep a note book, besides you and note down any passage that is not thoroughly understood or any question that arises in the mind. When next you meet a student more advanced than yourself, pull out the note book, question and discuss. Waste no time and lose no opportunity. Half the students we meet when an opportunity comes and we ask, "well, what questions are troubling you"? stare helplessly and answer "I forget, I had several, the other day". Keep a note book. Supplement this daily study by habitually cultivating attention and concentration in all the businesses of your ordinary life. The would-be occultist cannot escape from ordinary life, nor does he desire to be bound by it. He can best utilise its petty details, and at the same time prevent its claims from exerting a binding influence over him by taking them all as stepping stones towards the qualities which are imperatively demanded for progress in Yoga. Among these, concentration, accuracy and heedfulness are conspicuous. The student then whether he be writing a letter, adding up accounts, or attending to any business, daily does it with heedful accuracy and concentration; thus forming habits that will hereafter stand him in good stead. There is nothing

slipshod, slothful, careless about his work. It may be trivial in itself, it is ennobled by the way in which it is done. Thus daily life, wearisome as it would otherwise be to one whose heart is fixed on realities, becomes a most valuable gymnastic for practice and for development of the mental muscles.

Herein comes out one of the differences between the man of the world and the man who is training himself for the occult development; there is nothing in the above directions—they might be proclaimed in the street corners; the man of the world says, 'Very good and goes on in his careless drifting way'; but the occultist sets to work, to 'Practice' and day after day, year after year he works with unwearying patience until he has formed a nature fit for the treading of the path. This endless capacity for taking pains is one of the marks of the strong souls.

The daily practice of meditation as explained in the chapter on Meditation is essential for the growth of concentration. Therein the mind is fixed on some lofty thought or sublime Being and the attractiveness of the subject of thought helps to fix the attention. In this pursuit the object contemplated reacts on the mind, moulding it in his own likeness, and thus much facilitating its growth in power, purity and beauty. But the ability to meditate may be very largely increased by the constant practice of concentration in small matters and it is for this that the formation of the habit is recommended.

DEVELOPMENT OF MORAL QUALITIES

Under this heading, we must consider the qualities imperatively needed by every man who would head the dangerous path of forced evolution.

Needless to say each must develop in himself the every day virtues calculated by all religions and must put into daily practice that which people profess but do not perform. But even in these the student will go to work in a more precise business-like way than the ordinary religionist.

He will seek to build them up one by one in the way described in the chapter on Meditation remembering always that contemplation and practice are both necessary for continuous and steady growth. In the Pythagorean 'outer' discipline, filial piety, chastity, temperance, gentleness, simplicity, justice, tolerancy, compassion, trustworthiness, readiness for death were insisted on and we must first give ourself up entirely to God. In the 'Inner', no wine must be taken, the food must be simple consisting chiefly of bread, honey and vegetables, daily self examination was practised, various ceremonies of purification were performed, and to be admitted, a man must be of unblemished reputation and of a contented disposition. The Neoplatonist taught that a man must first acquire all the political virtues, those in which the soul directed its energies outwards, retaining and guiding the body and bringing it into complete subjection. All these were necessary for the 'Good man' though but the early stages of the ladder of virtue, the more commonplace of morality. The solid foundation of virtue is necessary if a man is to tread safely the difficult path of occultism, for when he becomes sufficiently important to attack, the dark powers can use every moral fault or even moral weakness as material out of which they can weave their webs of illusion and draw him unsuspectingly over the edge of a precipice. Men marvel at the terrible falls of those who are advancing rapidly, at the fall of the angel repeated before the eyes, in all such cases, there have been flaws in the moral nature something from which the enemies of the occultist could work.

Kill out ambition, kill out desire of life, kill out desire of comfort. Work as those who are ambitious: Respect life as those do who desire it. Be happy as those are who live for happiness.

The reconciliation of these opposites is the secret of Renunciation. All who seek power, life or comfort, perform actions with a view to obtaining and enjoying these fruits, and they direct their activities to this end. The fruit is the motive for exertion and the longing of it inspires the effort.

Aspirants to Occultism must work as energetically as the children of this world, but they must substitute a new motive; they work that law may be fulfilled, that the divine purpose may be forwarded, that the will of God may be carried out in every direction. This is the new motive and it is one of all compelling force, they work for God and not for the separated self; for the whole not for their personal fragment. So long as God wills to manifest, they offer themselves as channels through which His manifesting life may flow and they turn the wheel of action, because their duty is to turn it, whatever it may bring to them personally. Thus acting they create no Karma-bond, for it is desire that binds. (Gita III. 18).

Now the attainment of Renunciation is difficult and requires prolonged and patient practice. The probationer will begin by trying to care less for the results brought to him personally by his actions; he will try to do his very best and then to rid himself of all feeling as to the reaction on himself, taking equally whatever comes. If success follows, he will check the feeling of elation; if failure he will not permit depression to master him. Persistently he will repeat his efforts, until by slow degrees he finds, he is beginning to care little for retards or (falls) while he has lost no whit of his energy and painstaking in actions. He will not seek external activities, but will do his best with every duty that comes in his way and he will begin to show the balanced equanimity which mark the crowning strength and detachment of the soul. He will hasten the attaining of these by a cool

estimation of the value of earth's so-called prices, and will meditate on their transitory nature, the anxiety and unrest of those whose hearts are fixed on them, and emptiness of them when finally grasped and held, the satiety that follows close on the heels of possession. The intellectual appreciation of them will come to his help in disappointment and restrain him in success and so aid him in giving equilibrium. Here is a field of daily effort which will demand his energies for years but the probationer must begin however far off may be the harvest.

The probationer must remember that much of his work consists in practising the precepts laid down by all earnest religionists.

EXERCISE 88.

He will do well to have constantly before his mind's eye the qualifications demanded from the religious aspirant on the probationary path so that he may work towards them, he should also take them as subjects for meditation so as to fully understand the full scope of each and the bearing of each on the Character. They are --

- | | |
|------------------|------------------------------------|
| 1. Viveka. | Right discrimination. |
| 2. Vairagya. | Indifference to transitory object. |
| 3. Shatsampatti. | Sama.— Control of Thought. |
| | Dama.— Control of Conduct. |
| | Uparati.— Tolerance. |
| | Titiksha.— Endurance. |
| | Sradha.— Faith. |
| | Samadhana.— Balance. |
| 4. Mumukshutva. | .. Desire for liberation. |

These are qualities that must be all strongly marked in the candidate for Initiation even though he may have attained to perfection in none of them. Hence probationers should ever bear them in mind, and quietly and steadily try to work them out into the character. They will have all to be perfected when the accepted disciple is treading the Path, and all that he can gain now of this mental and moral attitude will stand him in good stead in the fierce fire of latter days.

DEVOTION

Devotion, Bhakti, to the Occultist means much more than the emotion which rushes out towards a loved and honoured person in ordinary life though such emotion has much in common with it and they may well become its root. It is an attitude of mind that must be experienced in order to be understood, but some sense of what it is may be felt if we take the strongest love and the deepest veneration we may feel for some friend, purify these from every taint of selfishness, intensify them to the utmost we are able to imagine, interweave with them the fullest trust and self-surrender, and offer them to a Being who realizes in the concrete all we can dream of as abstract perfection. This devotion is not the kind of devotion which expresses itself in name, in squeamings after a crudely conceived ideal, seeks postmortem happiness as the Recompense, finds its service occupies a heart in common with various other feelings and ambitions. It is a devotion that is intense, irresistible, complete, and that cannot be turned aside from its object by any lower love; it has in itself the seed of wisdom, for its sole desire being to become a channel for the Divine Law, that intense Desire that gives insight into the nature of things and love makes wise. Also it brings about extreme purity. As such devotion cannot tolerate any uncleanness in the heart and the life that it offers is sacrifice to the Lord. A person who is full of such devotion and in whom devotion has extirpated all the lower desires may rise high on the path even in an incarnation in which very little external knowledge has been acquired. But it must be remembered that devotion of such quality as has been described is rare, far rarer than intellectual ability and far more difficult to evolve. Nor can this devotion be developed until the ego has by long experience from weary of all earthly objects and is athirst for God, turning aside from all beautiful things to that which is Beauty itself. Those who would develop it in the future must begin by unselfishly loving and serving the highest, they can now conceive performing every action as a sacrifice without thought of reward. Such love and source gradually evolve into true

devotion, the highest and noblest of human qualities, and that which finally unites man with God.

EXERCISE 89.

This paragraph also gives the answer for the questions often asked. How can I develop devotion? Love and Service to our superiors whom we meet in our daily life become the first germ of the lofty emotion. We love a person whom we feel to be above us, and then taking this feeling, we purify it, we seek to do him any service within our power, not obtrusively, not demanding gratitude, nor seeking even recognition, but serving for pure love's sake. In order to trepeditate the longing for possession and the craving for return which oftentimes defile love, we may try to do things without appearing as the doer, finding joy in the giving though none may trace our hand. Not that there is aught evil in the enjoyment of love returned or necessarily selfish in the happiness that flows from the presence of one beloved. The Teachers themselves take joy in the love of their disciples—and love is the only thing he can do—and stoop to accept the love he brings—

“As though the sun should thank us for letting light in”.

Once we can serve as freshly and as gladly, unknown as known, unthanked as thanked, we need not fear that love given to us will make us selfish, but until this is so we should never watchfully analyse our motives and try to purify the heart.

Now need we fear lest we should love too much, if thus we nurture selfishness, for the power of love, like everything else that is living grows and expands with us and atrophies in in-action. Only more and more should we seek to see the self in those we love and love the shrine for the sake of the treasure which it contains and allows to shine forth. We should seek to disregard the outer shell and pierce to the Man within. Any one who is capable of steady selfless love and service to a friend will develop the higher devotion when he arrives towards it and when he begins to realize a little what God is, the current of his ardent love

will set itself in His direction. Hence the would-be Bhakta (devoter or Lover) meditates on the Lord and tries to think of Him as a living man. The feeling cannot, ought not to be forced, for it arises spontaneously when some contact on the inner places of his being made Him a reality to the aspirant. But it may be given a chance of developing by meditating on those verses of the Bhagavad Gita that manifest the character of Sree Krishna, by thinking of strength, tenderness, wisdom, compassion, all raised to ideal heights and embodied in a perfect individual, of holding the brain still and seeking to soar beyond it, aspiring towards longing for the meeting with thy God face to face (Gita XI.)

Very often devotion is enkindled by associating and talking with Devotees—Bhaktas. As flame is enkindled by flame, so heart catches fire from the heart, says Sri Krishna. The wise adore me, in rapt devotion mindful of me, their life hidden in me, illuminating each other, ever conversing about me, they are content and joyful. (Bhagavat Gita X, 9, 9). In the east, students are always advised to seek the company of holymen and listen to their conversation, thus fanning into flame a little spark of love and earnestness. Only a strong soul can keep itself glowing in isolation and the beginner will do well to take any opportunity that come in his way to strengthen his own aspirations by communion with others who share them.

Most sure perhaps of all methods by enkindling devotion is the seeking to do His work in daily life, performing every duty as a voluntary sacrifice to Him, taking every suffering as a means of purifying the lower-self so as to be fit to stand in His presence, going out into the world only to do His pleasure, consecrating to Him every power and every faculty; finding all joy tasteless while His presence is veiled and all tasks delightful that are the carrying out of His will. Such wholesome practical devotion will in due time tear away every barrier raised by illusion and ignorance between the aspirant and God and he shall feel the joy which lifts him away from earth.

Many will think the description over chance, the feeling exaggerated. Be it so. Let such take what they can of the intellectual teaching, live their highest, follow their ideals, lead pure and unselfish (ideal) lives, thus shall they rise by a road suited to their own temperament. Yet it may be that, later, they too shall long for, seek and wear the Anandamayakosa (Body of Bliss). In any case while working each the way best fitted for them, let them not blame or despise their brothers who follow the path of devotion--or lowlier paths.

We all have something to teach and much to learn, and Uparati is one of the qualifications for discipleship.

CHAPTER VII

THE CHAKRAS, ADHARAS, AND THE PRANAMAYA KOSA

A full description of the Pranamaya Kosa (body) had been deferred, for the only use of such full knowledge was as a help to the practice of Dhyana—meditation. But you have to know of these centers of Force-holes, whereby the Prana wells up into the body via the plexuses.

The basic plexuses corresponding to the Chakras in the Sushumna are:—

- | Plexuses | Chakras |
|------------------------|----------------------|
| (a) Sacral | Muladhara |
| (b) Prostatic | Svadhastana |
| (c) Epigastric (solar) | Manipura (Dvadesara) |
| (d) Cardiac | Anahata |
| (e) Laryngeal | Vishuddhi |
| (f) Pharyngeal | Aghnya |
| (g) Cavernous | Guha (Brahmarandhra) |

These plexuses are the nerve groups governed each from a nerve center in the spinal column (Sushumna) of the same name, and also by the Master Chakras mentioned some pages back. The master-chakras are not mentioned openly anywhere in books but are referred to in obscure terminology.

Ida and Pingala:—The sun and moon in the human body have their locations (among others) in the regions of the navel and cavernous plexus (Thaloo) respectively. The function of Surya (pingala) is a constant emanation of poison which digests, breaks down the cells of the body; the function of Chandra (Ida) is to remove the waste material and invigorate the body, invigorate by permitting the free play of the Elixir of Life.

By any of the well known practices of Yoga the functions of Ida and Pingala become changed; new habits are imposed on the 'sun' and 'moon' and thence the Kundalini begins to awake, i. e. begins to function. By the help of the Aum, the Kundalini is pressed up through the narrow hole of the sushumna, slowly forcing up and again the matter in the sushumna to rise up, forcing the Jiva to rise up, till the experiences now belonging to states of dream, dreamless sleep and trance are enjoyed.

Says a westernist (pseudo-occultist).- "Sushumna, Ida and Pingala are the 3 vital airs and are symbolised in the Brahmanical thread (?); when these vital airs are active, a circulation is set up which passes through the whole body originating and returning to the central canal". With regard to such misstatement as above, it may be stated from declared scripture that the 'three' are not vital airs.

Again, "the pure Akasa passes up the Sushumna, its two aspects pass up Ida and Pingala. These play along the curved walls of the cord in which is Sushumna. They are semi-material, one positive and one negative; one solar and another lunar, and these two start into action the free and spiritual current of the Sushumna. They have distinct paths of their own; otherwise they would radiate all over the body". Let us state the truth—Akasa is always pure. Ida and Pingala do not start into action the 'free' current of the Sushumna. Akasa has many aspects; they are not semi but fully material (though not fully realised by us) and they do radiate all over the body, always.

And again, "By concentration on the Ida and Pingala is generated the sacred Fire". Not exactly so. Again, "These are the sentries on either side by the action of which alone the sushumnic current can be roused into activity". (No, not at all, for there is no Sushumnic current). The only possible concentration on Ida and Pingala is the watching of the breath in the nostrils, and this permits the Kundalini to rise up into activity.

“It is a mistake”, says Avalon, “to identify the Chakras with the physical plexuses mentioned”; and such is his opinion. “In a sense we can connect with these chakras the gross bodily parts visible to the eyes as plexuses and ganglia. But to connect or correlate and to identify are two different things; Indian thought and Sanskrit language which is its expression have a peculiarly penetrative and comprehensive quality which enables one to explain many ideas for which except by paraphrase there is no equivalent meaning in English”.

“From an objective standpoint the chakras vitalise and control the various gross bodily tracts which are indicated by the various regions of the ganglia; and it is only in the sense of being the gross outer representatives of the spinal centers that we can connect the plexuses, etc. with the chakras. A whole tract or region, often ‘lying through or in the interstices of another region’ which extends from the center in the Pranamaya body to the periphery in the physical may be regarded as the Chakra”.

Again, ‘these centers are trifold, firstly the Master Chakras mentioned above in the Brain next those in the spinal cord (Hridaya) with their servants in the sympathetics. entered in the solar plexus (Nabhi) control’.

Consciousness--feeling, as the ultimate experiencing principle pervades and is at the base of all being; every cell of the body therefore has a consciousness of its own. The various organic parts of the body which the cells build have not only a particular cell-consciousness but the consciousness of the particular organic part which is other than the mere collectivity of the consciousness of its units. Thus there may be an abdominal consciousness; and the consciousness of such bodily region is its Devata.

EXERCISE 90.

As apart from this, the organism as a whole, has its consciousness which is the individual jiva (Raja of Raja

Yoga). And as said before, the Jiva functions constantly in the Sushumna. Rising from the base of the Sushumna proper, the Jiva is felt in the upper Mooladhara (fourth ventricle) where its halo is of that of a lotus of four petals, a halo discernible in the sounds which are the roots of the letters 'va, sha, sha, sa'. Its nature here is earthy.

EXERCISE 91.

It next can be made to rise to or irradiate the corpora quadrigemina, when its halo is that of a lotus of six petals, a halo discernible in the sounds that are the roots of the sounds 'Ba, Bha, ma, ya, ra, la'. Here its nature is fiery.

EXERCISE 92.

Its next stage, of descent is to the region of the Pituitary Body. Its halo here is ten petalled--the roots of the sounds of 'da, dha, na, tha, htha, dha, hdha, na, pa, pha' are felt here. Its nature here is watery.

EXERCISE 93.

Its next stage, one of ascent, is to the region of the 3rd ventricle; the 'Cave' its halo here is twelve petalled. The roots of the sounds from ka to hta are felt here; its nature is aerial.

EXERCISE 94.

Next is the stage of attaining the region of the Pineal gland, its halo here is sixteen-petalled--the roots of the vowel sounds are felt here. Its nature is ethereal.

EXERCISE 95.

Its next stage, of ascent, is the region of the fifth ventricle where it comes into touch with the commands of the Lord-overshadowing-us. Its halo is that of a flame,

rushing down and up to the lotus feet of God, while it bathes Man with ambrosia. (Salokya stage)

Breaking out of the fifth ventricle, the Jiva attains the Sahasrara (many petalled cerebrum) irradiating it on all sides. Here the Jiva is in communion with God.

But then the Jiva (shiva) is always to be in conjunction with Kundalini sakti; without the vibration of Sakti (to send Him up) he cannot even move—says the Saundarya Lahari, Verse I. When the Jiva has reached the Sahasrara, the Kundalini is then free, it is Joy untrammelled, the Rapture of the Night.

The one important point is that all these experiences may be induced by Bhavana, auto-suggestion. Suggest then the various spheres and regions as ordered, and you shall experience the joys thereof—says the Tantras; you can produce without possessing.

We have already drawn your attention to the existence of certain great nerve centres in various parts of the body which are great focal points of energy and power. These great nerve centres are composed of masses of nerve substance each center forming a 'plexus', the greatest of which is known as the solar plexus, sometimes called the abdominal brain.

It is of these plexuses or plexi that many Yogis made out a mass of information confusing them with the secret Master Chakras; but they call them Adharas.

- | | | |
|-------------------|-----|--------------------|
| 1. Muladhara | ... | Sacral Plexus. |
| 2. Svadhistana | ... | Prostatic Plexus. |
| 3. Manipura | ... | Solar Plexus. |
| 4. Anahata | ... | Cardiac Plexus. |
| 5. Vishudhi | ... | Laryngeal Plexus. |
| 6. Agnya | ... | Pharyngeal Plexus. |
| 7. Brahma Randhra | ... | Cavernous Plexus. |

These are the main Adharas; there are more Adharas according to the ancient Hindus, about which we shall refer later on.

The Brahma Randhra referred to is not the crown of the Head, but a nerve plexus controlling the Indra Yoni of the Vedas, and is loosely called also Sahasrara being often confused with the 'Hole' in the cerebrum (crown of the Head as with the hole above the Uvula).

The lesser advanced of the Bhavana Yogis or Sadhakas concentrate on these Adharas, firstly by visualising them as suggested below, next by vitalising them, and thirdly by making the whole exercise an act of devotion.

The diagrams given are purely arbitrary, each Yogi visualising it according to the directions given by his teacher—the present one being that given by Poornananda.

EXERCISE 96.

Vitalising the plexuses is somewhat different for the beginner. The process consists in (1) Inhaling a Full Breath, (2) then mentally directing the current of vital energy to the particular center desired, (3) at the same time exerting a peculiar Psychical pressure in the region of the plexus as detailed below, thus rousing it into activity and (4) by directing the Kundalini, by Akunchana, to 'work' inductively the particular plexus then being dwelt on.

Let us be more explicit. For vitalising the two lowest plexuses, it will be enough that processes 3 and 4 are combined; or instead of (3) the anus may be gently pressed as in Siddha posture by the heel of the left foot, for vitalising the sacral, and by gently pressing the prostatic region by the heel of the right foot placed on left, for vitalising the prostatic plexus. But as the two lowest centers are not necessary for or used by the Yogi we may pass on to the solar plexus.

EXERCISE 97.

In the case of vitalising the solar plexus the abdominal muscles must be so used that you exert a pressure downward and outward upon pit of the stomach; followed by an inward pressure or drawing in of the same region, slowly alternating a few times. Then breathe out and rest a moment. Repeat several times and do not tire yourself.

The Hindus call this last practice Oadhyana Bandha, and carry out this process so well that they make a palpable hollow where the stomach and intestines were. The Oadhyana Bandha is used also in the vitalisation of the cardiac plexus.

In the vitalisation of the pharyngeal plexus a third mudra is used called Kantadhara, and the retroverted tongue is made to make the muscles press gently on the plexus region of the pharynx, just as the side muscles of the neck are used to press down in the Sanghatta vitalisation of the Larynx.

In the vitalisation of the cavernous plexus the Khechhari or uvula is used, and made to work by retroversion of the tongue being directed to turn the uvula up.

The only point to remember is that if the breath is held in, in the above practices, Akunchana should be maintained; the sphincter being worked, (up).

EXERCISE 98.

Lakshya Traya: There are certain facts about the Prana body that are observable by concentration:—

(a) From the coccyx a fine white thread-like Bamboo extends from the Moolakanda (conus medullaris) to the great Hole (Fourth Ventricle),

(b) or meditate on the red beetle wandering about in the hole of the Bamboo (sushumna),

(c) or meditate on the 'Ghoom' sound heard in the ears by closing them with the tips of the fingers,

(d) or meditate on the violet light seen between the eyes,

(e) or meditate on the purple light 4 angulas in extent beyond the Nasagra (tip of the nose),

(f) or the smoky essence of vayu (air) six angulas below the nostrils,

(g) or on the golden earth at the end of the vision,

(h) or objectivise your own form, without location.

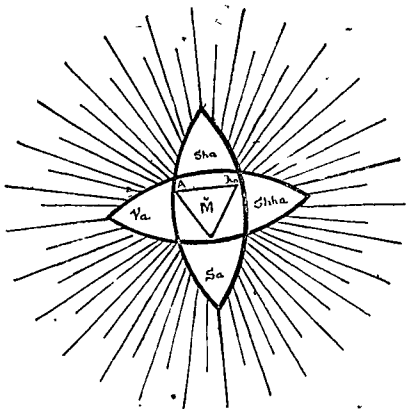
EXERCISE 99.

One of the best forms of this practice is called the Chayopasana the elimination of the shadow. With your back to the sun, about 8 to 9 A. M. in the morn, look at the region of the neck of the shadow cast by you; after some time look at the sky in front of you, for 15 minutes daily.

The period of meditation is regulated by the utterance of "Aum-Para-Brahmanai-Namah," (108) times.

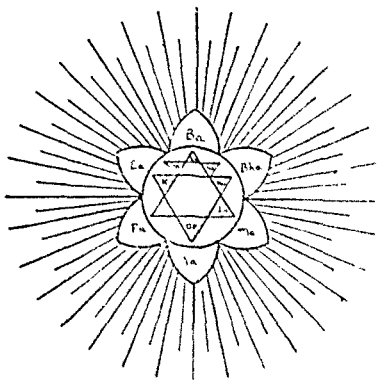
In this way you can remove your shadow, prevent it from falling, make it accompany you as a servant, give you information of imminent peril and be in so many ways useful to you.

But remember that the Chaya is a very bad master and should on no account be considered as philosopher or guide.



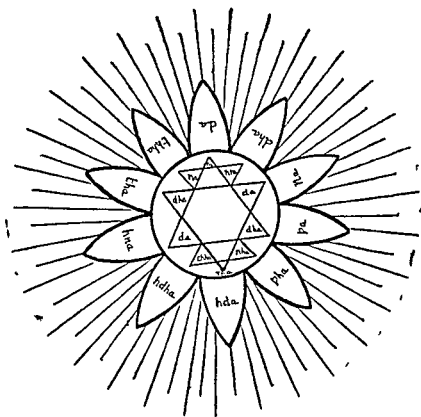
MOOLADHARA

DEVATA	... Ganapathi
TATVA	... Prithvi (Earth)
PETALS	... 4
RAYS	... 56



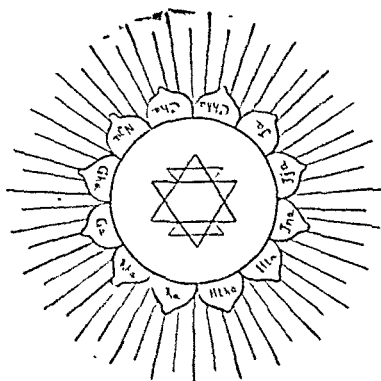
SVADHISHTANA

DEVATA	. Brahma
TATVA	Agni (Fire)
PETALS	. 6
RAYS	... 62



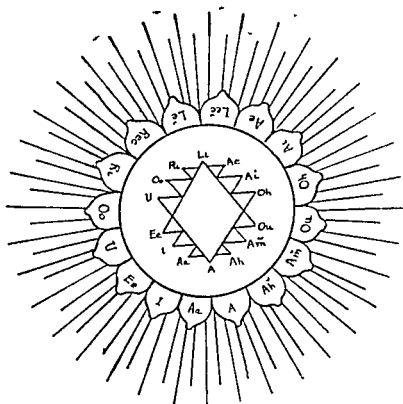
MANIPURA

DEVATA	...	Vishnu
TATVA	..	Water
PETALS	...	10
RAYS	...	52



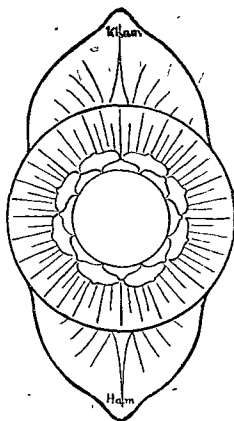
ANAHATA

DEVATA	... Rudra
TATVA	... Air
PETALS	... 12
RAYS	... 54



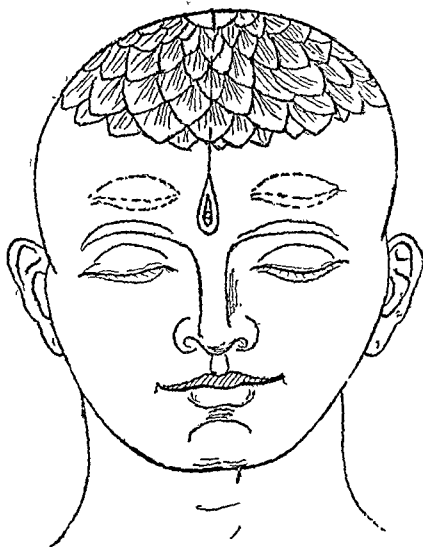
VISHUDHI

DEVATA	... Isvara
TATVA	... Akasa
PETALS	... 16
RAYS	... 72



AGNA

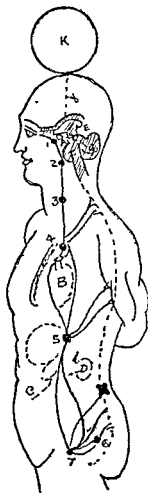
DEVATA	...	Sadasiva
TATVA	...	Manas
PETALS	...	2
RAYS	...	64



SAHASRARA

Diagram showing Relative Positions of CHIEF ORGANS and CHIEF PLEXUSES

1. Cavernous Plexus
2. Pharyngeal Plexus
3. Laryngeal Plexus
4. Cardiac Plexus
5. Epigastric Plexus
6. Sacral Plexus
7. Prostatic Plexus



- A. Pituitary Body
— *Agna Chakra*
- B. Heart
- C. Stomach
- D. Kidneys
- E. Pineal Gland—
Achyuta —
called also Pineal Dot
- F. Medulla Oblongata
- G. Cerebellum
- J. (Dotted line):
Shankhini Canal
extending from 3rd
ventricle to crown
of head, being continu-
ation of Sushumna.
- K. Dritarashtra
- X. Hridaya Granthi:
The door that has to be
opened.

Dotted line below X. KUNDALINI

Dotted line above X. SUSHUMNA

Chakras and their correspondences

Chakra	Situation	Number of Petals	Letters thereon	Number of Rays	Figure of Kundalini	Letters Manifested	Tatvas	Master Chakra
Mooladhara	Luscka's gland region there around	4	Sa Sha Ca Va	56	Triangle	Ha	Prithvi	Sashumna
Svadhistana	Region between Conus Meullaris and Luscka's gland	6	ba bha ma ya ra la	62	Eight Triangled	ca sba, sa, pa, pha, ba bba, ma	Agni	Fourth Ventricle
Manipura	apex of conus medullaris	10	d, dha, na, tha, tha da, dha, na pa pha,	52	Ten Triangled	Tba (five) Ta (five)	Apas	Corpora quadri- gemina
Anahata	Nerve centre in spinal cord governing cardiac plexus and Sashumna channel	12	ka, kha, ga gha, nga cba, cha ja jja, jna, ta, tta	64	Ten Triangled	ka (five) cba (five)	Vayu	Pituitary Body
Visudhi	Fourth Ventricle	16	Sixteen vowels	72	Fourteen Triangled	Fourteen vowels excepting ra re, and li li	Akasa	Third Ventricle
Agna	Pituitary Body	2	Ha Kaha	64	Eight inner and sixteen outer petalled	Nada	Manas	Pineal Gland
Prasada (Sabasrara)	(whole) Brain cavity	Many	All letters	365	Formless Square gate 3 fold	Bindu	Atma	Fifth Ventricle

Note—The number of rays seen will depend on the stage of attainment of the seer The above is the Saundarya Lahari teaching

PHYSICAL PURITY.

We direct the attention of the student to the purifying of his physical body. He will find the reasons for the prohibition of alcohol and for the recommendation of a vegetable diet set out with considerable fullness in various books. He should read and weigh them carefully, remembering that teachings which the nominal Yogi may read and forget should be practised by the real occultist if he cares to progress. He should set an example of temperance and harmlessness and help to form public opinion which in time to come will put an end to the taking of dirty intoxicants as drink and corpses as food. He should be a pioneer of pure living for the physical body and should have on his hands the blood of none. Idle is it to preach good will, and spread terror and distrust, to talk brotherhood and practise slaughter. Foolish is it to add the gratuitous encouragement of our animal nature and the weakening our brains to all the difficulties we already have to face. Occultists should further understand that alcohol directly affects the pituitary body and pineal gland and gradually brings about their incapacity to serve as ply-vehicles for certain occult influences.

Permission is given to use the forbidden drugs etc. (by some schools of practice) under strict medical orders, but it will of course be understood that no medical orders can prevent the accruing of the various mischievous results which follow on their presence in the body. Nor can any permission alter these results. The physical and pranic bodies will become deteriorated, whatever outward permission may be given and the permission can only mean that the man is at liberty to injure himself without incurring any external blame. It would be well if the occultist would learn to realize and not only accept theoretically the inviolability of law but to understand that he cannot play fast and loose with it. Nature gives to man exactly according to his

deeds secret or open and no evasions, no excuse avails; so also an occultist is not asked whether he obey the rule, nor is he called to account for private acts of disobedience, for he answers to his own conscience, not to outer authority. But law is Law and he cannot escape its sway as the wheel of the cart follows the ox, (Dhammapada), so does failure tread on the heels of disobedience. He will discover that his opportunities of former knowledge disappear. He will become more and more disappointed blaming himself for his own failure. No one can fail save through his own default, but those who fail, fail through direct disobedience or other obvious wrong doing, for the most part, and blame every one and everything save themselves.

GENERAL SUGGESTIONS

There are a few special qualifications which are particularly needed by the student and which the probationer will do wisely to set himself to acquire. One of these is the virtue demanded by the Pythagorean discipline as a condition of admission to the lower degrees, so that its absence meant a barrier that could not be crossed.

CONTENTED DISPOSITION —It is obvious that any one who believes in Karma must be contented because he realizes that he has exactly what he has made for himself and that the infliction of an injustice is impossible. He realizes also that his progress is entirely in his own hands, and that if he wants more help he must qualify himself to receive it. But for the most part, we have even in the East only a lip belief in Karma and the result of real belief a contented disposition is absent.

Discontent sets up restless, fretful, dis-unisome vibration in the physical and Prana bodies, so that the aura shows a constant quivering of a most disturbing kind, this quiver repels irritably every helpful influence that approaches a person, for all helpful influences are rhythmically harmonious in their vibrations, and are consequently driven away, when they touch this uneven pulsation, (to say nothing of the fact that the pulsation is itself actively repellent, throwing out waves that strike back all that touches them). Further than that, these vibrations belong,

by their rate to the lower kinds of Pranic matter and make up combinations of the denser (kinds of) types clearly muddy in hue, passing into dirty black. The bodies are thereby deteriorated and of course attract towards themselves by discordant vibrations, elements of gloomy and swollen kinds, increasing the mischief already set up. Yet again these restless irritable vibrations create around their owner a swirl of similar character to their own, and through these conflicting waves, tossing against each other, the calm gentle influences of the higher planes cannot make their way. Any streams of such influence is severed and scattered as it touches the outer-ring of the whirlpool.

CONTENT on the other hand setting up smooth, even, gentle vibrations acts in exactly the reverse way. It attracts and draws in towards its possessor all the more joy giving influences and builds into the bodies the finer particles of the matter of their respective planes. Hence these bodies vibrate at rates that are accordant with those of Devas (angels) of happy and peaceful kinds and the content-ed disposition is strengthened by the aid thoroughly afforded.

But the lot of each one is fixed by his own thoughts and discontent only shuts out such agencies as would otherwise be able to help. In meditation, teaching is given to all who make themselves ready to take it and at night when the body is sleeping instruction is often poured into the subconscious. Isolation is no barrier for these methods of assistance but the barrier set up by discontent we cannot get over. In all true occultism, most of the work is done in silence, and people do not know how much one is progressing on the higher planes until the veil is suddenly lifted, and he discovers where he stands and sees the road up which he has been climbing during the silent years in the dark.

We are apt in the early days to be continually demanding new external instruction, more books, more teachings, fresh explanations. We feel that we are not getting on unless we are reading something new and something that outsiders may not share. The feeling is illusionary, the off-spring of Rajas generally mixed with a good deal of ignorance.

Progress is made by assimilation not by mere swallowing and those who clamour most for new teachings are not usually those who have best assimilated the old.

DISCRETION. This is a quality too often sadly lacking in the would-be occultist and as the lack of it always forms a bar to progress in later years, the probationer will do well to cultivate it.

Much teaching that you receive and will receive is held back from the public merely it is useless until the main doctrines have been thoroughly assimilated. It would not be believed and its presentation would draw men's mind away from the simpler and more general principles and might even repel people from their examination. Not till they are generally accepted can the teaching of the lower degrees become part of the public propaganda and begin coloring popular thought. Hence the need of discretion. Facts however true belonging to the unseen side of nature often appear incredible and even absurd to the ignorant. It is not discreet to reply to them

Nor should anything be said as to the possession by the students of any psychic powers although the fact may become known in the course of the general study and teaching. A few may have special opportunities of giving knowledge and may place themselves at the service of the school but it is a breach of confidence and a lack of discretion to make any allusion outside to their possession of these powers. Students who make mistake of this kind are silently excluded from sharing knowledge which they might otherwise enjoy simply because their discretion cannot be trusted.

Always then dwell on the Lotus Feet of God your Master and Lord, God the Invisible King, always overshadowing you, from above the crown of the Head. Think of Him as one whom we live and move and have our Being (Soham), be always joyous, your hands your begging bowl, and Praise your speech.

PEACE BE UNTO YOU ALL

AUMN
